THE RELIGIOUS EDUCATION OF ADOLESCENTS

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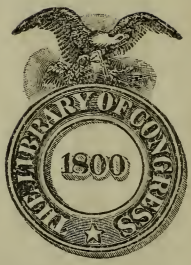

THE RELIGIOUS EDUCATION OF ADOLESCENTS

BY

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Including material contained in a pamphlet entitled: The Government of Adolescent Young People, prepared by William Byron Forbush and revised by Mary E. Moxcey, the copyrights of this and other pamphlets published by the American Institute of Child Life of Philadelphia having been purchased for the Department of Religious Education of Boston University.

Published by

THE ABINGDON PRESS
NEW YORK

INTRODUCTION

In selecting and preparing the material for this little volume, the author has intentionally avoided the exclusively academic and scholastic point of view. The needs of parents, teachers and other adult leaders, who are facing practical problems, have been kept in mind. Indeed, many of the paragraphs were written for the express purpose of answering questions which had been asked by persons who were facing perplexing situations in their own homes or schools.

During the past three years, the author has delivered several short courses of lectures in community schools of religious education and in summer schools on such subjects as: The Psychology of Adolescent Boyhood, The Religious Nurture of Adolescent Young People, The Psychology of Religion, and Principles and Methods of Recreational Leadership. As collateral reading in these courses, one monograph of a series of pamphlets formerly published by the American Institute of Child Life of Philadelphia: The Government of Adolescent Young People, prepared by William Byron Forbush, was used. The demand for it soon exhausted the third edition.

Numerous requests have been received for these lectures, made available in book form. During

the Summer School of the Canadian Young Men's Christian Associations held at Lake Couchiching in 1918, particularly, the Boys' Work Committee of the National Council together with representatives of several evangelical denominations strongly urged the immediate preparation of such a volume. It was pointed out that the material should be made available for the training of teachers and other workers in the Intermediate, Senior and Young Peoples' Departments of the church school as well as for boy workers in the Canadian Y. M. C. A.

The following chapters are the result of an effort to do three things. First, to gather together material for an introductory study of adolescence that will be helpful to teachers in church and public schools, leaders of recreational groups, parents and social workers. Second, to organize this material so that it will prove to be a serviceable text-book to be used in third year specialization teacher-training classes in community schools of religious education and in other study groups. Third, to inspire students and others with the conviction that they can perform a notable service for the Kingdom of God by guiding young people through the tumultuous years of adolescence.

In several instances the contents of the pam-

phlet: The Government of Adolescent Young People, after having been revised and enlarged by Mary E. Moxcey in the interest of adolescent girlhood, have been reorganized and included in the following chapters. The copyrights of the series of pamphlets to which it belonged were purchased for the Department of Religious Education of Boston University in the year 1917.

The writer wishes to express his deep conviction that a teacher or other adult leader who is responsible for the training of youth in any one of the three eras of adolescent unfolding should not confine his study to that particular era alone. In order to understand the majority of middle adolescent young people, it is absolutely necessary to have intelligent insight into the experiences and characteristics of normal later adolescence. Multitudes of boys and girls are socially and intellectually so precocious that at thirteen years of age, their interests are those that belong naturally, to middle adolescence. The spiritual life is unusually fluid during adolescent years. Charts and classifications are ruthlessly violated. A brief survey of the entire period is necessary before one is prepared to face the practical problems of any one era within the period.

The worker with adolescent young people should frequently remind himself of the fact that

his task is not to hurry them along as rapidly as possible toward maturity. Our whole nation is suffering from the results of the over-stimulation of its youth. A few may need to be stimulated. Multitudes need influences that will retard their unfolding. Help the child to maintain a normal rate of development. He needs, most of all, to live a whole life at each stage of his advancement. It is first the blade, then the ear, and finally the full corn in the ear. Too many boys and girls are growing ears when they should be perfecting blades.

In order to recognize these instances of precocity and of belated development, the adult leader or teacher must have intelligent familiarity with the normal experiences of the periods preceding and following the one to which his pupils naturally belong. The first step in the task of self-preparation to render efficient service for early, middle, or later adolescents is the careful study of the entire period of adolescence.

The author wishes to express his gratitude for the helpful suggestions and criticisms of the Rev. C. A. Myers, Rev. Frank H. Langford, Miss Mary E. Moxcey, Rev. James V. Thompson and Dr. Sidney A. Weston.

NORMAN E. RICHARDSON.

Boston University,
October 25, 1918.

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CHAPTER I

THE NATURE AND MEANING OF ADOLESCENCE

Adolescence is that part of life which lies between childhood and adulthood. The first two dozen years of an individual's life are about equally divided between childhood and youth. Under most favorable conditions, the period of adolescence continues from the twelfth to the twenty-fourth years. It includes the very heart of life. Childhood looks forward to it and prepares for it. From it adulthood takes many of its permanent and important characteristics. This is the time when "a little good will go farther for good and a little evil for evil, than any other time in life."

The Spiritual Versus the Mechanical Point of View

In dealing with actual young people, the teacher or leader should guard against the error of attributing to them, in a wholesale or arbitrary way, the characteristics which their years suggest. The rate of development differs with different individuals. Indeed, within the same individual, belated physical growth may be associated with mental precocity. Life is not wooden or mechan-

ical. It cannot be reduced to charts, tables, or fixed schedules. Each youth lives his own life, in his own way. He may or may not conform to what is considered normal or standard. His self-realization, not his conformity to a common standard or a chart, is the aim of education.

In the study of adolescence, the first requisite is the ability to think in these more spiritual, fluid terms. In order to put through successfully any system of training or program of instruction, it is necessary to know something besides the contents of the teacher's or leader's manual. Merely to spray young people with ideas regardless of what is going on in their minds or merely to enforce a system of training, no matter what happens to those who are supposed to be trained thereby, is to use the method of ignorance or stupidity.

It is one thing to teach a Bible lesson, but another thing to teach a boy. To operate a certain system of training may or may not result in the training of a particular girl. An intelligent appreciation of growing, expanding, developing youth should go hand in hand with a thorough grasp of the lesson or the program. The fact that a teacher has reduced to oral English all of the ideas contained in a given lesson is not a guarantee that those ideas will become controlling factors in the pupil's conduct.

A careful study of adolescence from this spiritual point of view reveals the field wherein failures and successes actually take place. It helps the adult leader or teacher to appreciate the aim of a given system of training or of a series of lessons. It inspires confidence, stimulates originality, and makes independent action possible. It breaks the shackles of those who are slaves to the leader's manual. The one who understands life, as well as lessons, is more apt to proceed with unhesitating insight. He can make adaptations where they should be made. His work brings greater joy. He is able to measure what progress is being made. He catches the spirit of the scientist or adventurer. To one who appreciates it, adolescence is a great challenge. It is so plastic, so spiritual, so sacred that it is the very stuff, the raw material out of which the Kingdom of Heaven is made.

Adolescence and Selfhood

Adolescence is the period when selfhood unfolds. Youth is self-conscious. Physical changes, heightened power of sense perception, social sensitiveness, and rational activity all tend to stimulate self-awareness. Slowly through these years individuality takes on definiteness of form and character. Youth faces the inevitable responsibilities of self-control and self-direction, is forced to

take a lively interest in the management of his own conduct.

Young people live their own lives. Outside interference is apt to be resented if it ignores this newly discovered and highly prized selfhood. The right to originate plans independently of others is cherished. To accept or to reject the judgment of parents and teachers is looked upon as youth's high privilege. Practical questions of membership in social groups, of vocation of friendship, of public opinion, of individual beliefs of leadership, of personal appearance, of sex, of ambition, now press for answers. All these emphasize self. For light and guidance, youth looks within to his own conscience as well as without to some external voice of authority. Unlike the dependent and receptive child, youth is independent and creative. His face is set toward his own alluring future.

Early, Middle and Later Adolescence

There are three distinct periods or epochs of development within this central span of life. They are known as early, middle and later adolescence. Under normal conditions, these periods include the years twelve to fourteen, fifteen to seventeen and eighteen to twenty-four, respectively. Unfortunately, the rate and the order of un-

folding represented in this grouping of years is usually interfered with by conditions which are beyond the control of the youth himself. Years are not the true measure of life. Poverty, misfortune or a great calamity, such as war, is apt to abbreviate, otherwise modify, or even short-circuit entirely any one of these eras of development. Boys and girls generally grow old before their time. The majority of young people do not have a completed adolescence. Unfortunately, the maturing process which should proceed slowly and gradually during these years, is usually brought to an abrupt close. Leaders of middle adolescent boys are apt to have later adolescent problems to deal with. Leaders of middle adolescents should understand both early and later adolescence.

These three periods of development might be likened to the building of a ship. In the first stage, the parts are assembled and bound together in various ways. Then comes the trial trip when these parts are "worked in" and the mechanical adjustments necessary to avoid friction and to prevent permanent weakness are made. Finally comes the maiden voyage with its proud record and prophecy of the future. The distinctive marks of any particular ship cannot be known until she has tried herself out.

So it is with adolescence. First, the parts are assembled in rather irregular and hasty manner, then the critical period of integration takes place and this is followed by the measuring of one's strength and skill against the real economic and social opportunities of life. Thus, the boy becomes a man and the girl, a woman.

During early adolescence physical changes are most conspicuous. Middle adolescence is dominantly social. Later adolescence finds the rational faculties supreme. Social development proceeds throughout the three periods. Mental development culminates respectively in impulses, in sentiments, and in opinions. The three modes of control are first, public or gang opinion; second, the influence of friends; and third, the reasoned judgments of real leaders. Loyalty, during the years twelve, thirteen and fourteen, is centered upon home, school and Church. The years fifteen, sixteen and seventeen find these loyalties increasing in strength and to them is added loyalty to the community. During the immediately following years may come loyalty to a new home together with an increasingly intelligent devotion to religious, civic and possibly educational institutions.

The Transition from Childhood to Youth

Writing of the suddenness with which the transition is made from childhood to youth, Margaret Slattery describes a scene which took place in a school where she was teaching:

"She was a beautiful, well-developed girl of thirteen. Her bright, eager face with its changing expression, was a fascination at all times. It seemed unusually earnest and serious that particular morning as she stood waiting the opportunity to speak to me. She had asked to wait until the others had gone, and her manner as she hesitated even then to speak made me ask, 'Are you in trouble, Edith?'

"'No, not exactly trouble—I don't know whether we ought to ask you, but all of us girls think—well, we wish we could have a mirror in the lockerroom. Couldn't we? It's dreadful to go into school without knowing how your hair looks or anything.'

"I couldn't help laughing. Her manner was so tragic that the mirror seemed the most important thing in the educational system just then. I said I would see what could be done about it, and felt sure that what 'all the girls' wanted could be supplied. She thanked me heartily and when she entered her own room, nodded her head in answer to inquiring glances from the other girls.

"As I made a note of the request, I remembered the Edith of a year or more ago. Edith, whose mother found her a great trial; she didn't care how she looked! It was true. She wore her hat hanging down over her black braids, held on by the elastic band around her neck; she lost her ribbons continually, and never seemed to miss them. She was a good scholar, wide-awake, alert, always ready for the next thing. She loved to recite, and volunteered information generously. In games, she was the leader, and on the playground always unanimous choice for the coveted 'it' of the game. She was never in the least self-conscious, and, as her mother had said, how she looked never seemed to occur to her.

"And now, she came asking for a mirror. Her hair ribbons are always present and her hat securely fastened by hat-pins of hammered brass. She spends a good deal of time in school 'arranging' her hair. Sometimes spelling suffers, sometimes algebra. Before standing to recite, she carefully arranges her belt. Contrary to her previous custom, she rarely volunteers, although her scholarship is very good. If unable to give the correct answer, or when obliged to face the school, she blushes painfully. One day recently, when the class were reading 'As You Like It,' she sat with a dreamy look upon her sweet face, far,

far away from the eighth-grade class-room; could not find her place when called upon to read, and although confused and ashamed, lost it again within ten minutes." (Margaret Slattery, "The Girl in Her Teens," pages 1, 2, 3.)

The Mother of Phillips Brooks, out of her own deep experience, once wrote:

"There is an age when it is not well to follow or question your boy too closely. Up to that time, you may carefully instruct and direct him, you are his best friend; he is never happy unless the story of the day has been told; you must hear about his friends, his school; all that interests him must be your interest. Suddenly there, confidences cease; the affectionate son becomes reserved and silent; he seeks the intimate friendship of other lads; he goes out; he is averse to telling where he is going or how long he will be gone; he comes and goes silently to his room.

"All this is a startling change to the mother, but it is also her opportunity to practice wisdom by loving and praying for and absolutely trusting her son. The faithful instruction and careful training during her early years, the son cannot forget; that is impossible. Therefore, trust not only your Heavenly Father, but your son. The period of which I speak appears to me to be one in which the boy dies and the man is born; his

individuality rises up before him and he is dazed and almost overwhelmed by his first consciousness of himself. I have always believed that it was then that the Creator was speaking with my sons, and that it was good for their souls to be left alone with Him while I, their mother, stood trembling, praying and waiting, knowing that when the man was developed from the boy, I should have my sons again and there would be a deeper sympathy than ever between us."

The transition from later adolescence to adulthood is greatly influenced by environment. The necessity of going to work, early marriage, or loss of parents, may plunge youth suddenly into the burden bearing of maturity. This fact is one of the tragedies of our civilization. Young people should take more time to mature mentally, socially and physically. The period of plasticity should be prolonged as far as possible. It takes time to find one's place in the social and economic world just as it takes time to discover oneself. In an age of high specialization, there is greater need of general preparation. Many a man has spent years regretting the fact that he might have had a better education or a broader outlook upon life. But he was in too great a hurry to take what he thought then was to be his place in the world.

President Butler's Summary

The most outstanding characteristics of the first and second periods of adolescent life are thus summed up by Nicholas Murray Butler:

"The marked characteristics of the pupil of secondary-school age are due to the fact that, as Rousseau puts it, we are born twice; the first time into existence, the second time into life; the first time as a member of the race, the second time as a member of the sex—in other words, they are due to the phenomena of adolescence. The physical and mental effects of this epoch in human life begin earlier and last longer than is sometimes supposed. They dominate the entire secondary-school period. Rapid growth and increase of nervous mental energy mark these years. Emotions, vague and disordered, displace the placidity of earlier likes. Ambitions, yearnings, desires are formulated crudely and for the first time. Introspection begins and a morbid self-consciousness is not infrequent. The future, hitherto almost unthought of, becomes of great interest and importance, and overshadows the present. Abnormally intense religious experiences and reflections are common. The old and familiar tasks, occupations and games no longer suffice; the soul seems to overflow, as it were, and demands new and more difficult problems to occupy it and to

absorb its activities. The higher thought processes until now, latent, exhibit themselves in a variety of ways, and more formal and elaborate chains of inference supersede the reasoning from one particular instance to another that is so characteristic of the little child." (Nicholas M. Butler, "The Meaning of Education," page 209–210.)

The Four-Fold Challenge of Adolescence

Adolescence presents a four-fold challenge. It is said of Jesus that: "He advanced in wisdom and stature and in favor with God and men." His education proceeded along four lines all combining to produce a symmetrical character.

Mental powers unfold rapidly during these years. Imagination, memory, attention, skill, reason respond readily to the influences of education.

Physically, this is a critical era of development. Permanent health habits are achieved or the opportunity of realizing permanent health is lost. The power to play is likewise an achievement that is now possible. Sex organs mature and sex differences are established.

Religious changes are now made with relative ease and permanency. Religion is a matter of spontaneous interest. Some personal attitude toward God and the Church will be assumed.

Religious beliefs and sentiments are natural and inevitable. Careless indifference and studied hostility or intimate companionship and trustful obedience may become a permanent part of life. The religious preferences that are built up during childhood as a result of the influences of others are either ratified and personally appropriated or rejected as unworthy. The power to discover for oneself the spiritual messages of the Bible and the soul-renewing value of prayer and worship is realized during adolescence. Fundamental mistakes of loyalty can be corrected, through conversion, without the losses which similar experiences in later years entail. A philosophy of life which puts Jesus at the center can be formed with as great clearness and sincerity as one that exalts self to the place of supreme regard. Adolescence offers a supreme challenge to the religious educator.

From the standpoint of moral and social education, adolescence is important because conscience, which has been forming gradually during childhood, now begins to function; the opinions of one's peers are taken with increasing seriousness; the responsibility of independent moral self-direction is taken up; personal ideals become more and more vivid; there is particular susceptibility to the influence of chums, and heroes, the adorée and

the friend. Social relationships are now of conscious vital concern. How to act with social ease and strength is the inescapable problem of adolescence. The approval or disapproval of others is sure to be taken to heart. One's own ways of acting are compared with those of others who are near at hand. It is painfully annoying to be odd. It is highly satisfying to be popular. Many psychological forces are at work that make youth morally plastic. The formation of character is the inevitable result of adolescent experience. The basis of institutional loyalties are now laid.

Some Practical Suggestions

The physical changes, the intellectual outreaching, the social stress, and the religious crises, altogether cause this to be a most unstable, misunderstood and yet hopeful period. The youth now needs the sympathy, understanding and respect of adults as never before. The Psalmist said even of God: "Thy gentleness hath made me great."

The quiet, comparatively stolid years of childhood are over and the time for corporal punishment, scolding and nagging is past. The adolescent is not only ripening but hardening into the character which is to be his for life. The time has come to make the transition from management by an adult to that of self-management.

In this period when the youth is never calm, the one who is leading him must always be calm. We can never afford to be disquieted when he is. Especially must we keep hopeful when he is in despair. At this age, when we are perpetually being annoyed by the superlatives, the shallowness, the moods, the unrestraint and the secretiveness of youth, we must try, as Puffer reminds us, not only to remember how we ourselves once acted, but how we once felt. It seems incredible, but it is so, that we once had the same impulses. If we have forgotten, our parents haven't.

Now when, as LeBaron Briggs wittily says, "The adolescent wants to behave like a child and be treated like a gentleman," we have to be prompt with our forgiveness of the sudden fickle tendencies for if we do not forgive him when he is sorry, then he will soon not be sorry and will not care to be forgiven. Next to trust in God, perhaps the chief virtue called for in parents and teachers and leaders, is a sense of humor. Next in commonness to the mistake of supposing that the members of our particular group or class are exceptionally brilliant is that of supposing that they are exceptionally difficult. The chances are that they are neither. The fact is that all children of parts during this period are at times anti-domestic, "Agin' the Government," forgetful of their duty

to their parents, unappreciative of teachers, and sometimes apparently dull in affection.

It is also the time for renewed hopefulness. They never were as near the water-shed that leads over to manliness and womanliness as now. They are also just about to become most enjoyable, for the first time in their lives becoming capable of being comrades on a level with their parents, teachers and leaders. The child is too busy discovering himself to appreciate the sacrifices that others are making in his behalf, but youth gradually becomes appreciative and companionable. If treated with the respect which is his due, he enters readily into the joys and sorrows of his leaders.

Questions for Individual and Class Study

1. What portion of life is included in the period of adolescence?
2. What are the chief general characteristics of this period?
3. Of what value is it to study the mental, social and religious aspects of adolescence?
4. Into what three epochs is adolescence divided?
5. Describe the transition from childhood to youth.

6. Why should the period of adolescence be prolonged as far as possible?

7. What harm would come to a young man's character if he were compelled to live on a lonely farm, in social isolation during the years twelve to twenty?

8. How would a similar deprivation affect a girl?

9. What is the four-fold challenge of adolescence?

10. Why is adolescence particularly important from the standpoint of moral and religious education?

11. Why are young people of this age difficult to manage?

CHAPTER II

PHYSICAL DEVELOPMENT

The Law of Rhythm

Within the entire span of adolescence there are three distinct types of physical growth. Following the period of later childhood, which is a time of relatively slow development, there are three or four years of very rapid but uneven growth. When a boy begins to "shoot up," he shows the unmistakable signs of entering physical adolescence. The annual rate of increase in height usually is greatest during the fourteenth to the sixteenth years.

This period of accelerated growth is followed by one in which the parts that have increased in size are adjusted to each other. The rate of development is now slower and the unity or integrity of the body is being established.

Then comes the later period of final maturation and "baptism of power." All the different parts have reached their mature size; they have been "worked in" so that they are adjusted to each other, and now comes the "final invoice of energy."

Physical growth comes on in waves. It is characterized by seasons of pause, when one

feels a sense of power, alternating with others of acceleration marked by lassitude, often misnamed "laziness." Growth, therefore, is in accordance with the law of rhythm. During the period when pure growth or increase in mere bulk or size is rapid, development or organization is relatively slow and when development, particularly, is taking place, the rate of increase in size is retarded. Later childhood and middle adolescence are periods of rapid development but relatively slow growth. Early adolescence is a time of very rapid growth as later adolescence is the period of rapidly expanding energy or capacity for exertion. When energy is no longer needed for growth, it tends to go out into work and play.

At twelve years of age, the normal boy weighs about seventy-seven pounds; at fifteen, one hundred and seven. During this period and the first half of the next, the acceleration of growth is seen in his increased height as during the years fifteen to seventeen or eighteen, it is seen in a rapid increase in weight. This latter gain is about forty per cent. The girl's acceleration in weight comes one year earlier than in the boy. At twelve, a girl has two-thirds of her weight at twenty years. At fifteen, nine-tenths. A boy's height at twelve is normally fifty-five inches; at

fifteen, it is sixty-three inches. A boy gains eleven per cent in height from twelve to fourteen. At twelve he has four-fifths of his adult height; at fifteen, nine-tenths. At twelve the girl is one inch taller than the boy, but during the following four years, the boy will overtake her in height. (Consult Tyler's "Growth and Education.")

Sex Development

By far the most profound physical changes are these which take place with the maturing of the sex functions. These changes are not confined to the rapid growth and development of the sex organs. There are internal secretions from newly matured glands that cause chemical changes to take place in every part of the body. Masculine and feminine qualities are imparted to muscles and nervous system. In addition to the increased energy, skill and strength, power to resist disease, and a quickening or sensitizing of all the organs of sense perception, there are subtle qualities that distinguish the sexes, giving to each its individuality and charm.

With boys, there is a kind of muscle-intoxication that demands violent forms of exercise. Girls, instinctively are afraid of physical exertion that leads to the point of complete exhaustion.

They are more apt to hoard their strength. They are less aggressive than boys.

Sex development is due to the rapid multiplication of "reproduction cells" or "germ plasm" which lie dormant in the body until one or two years before puberty, is reached. This sudden multiplication takes place during early adolescence —the time of rapid physical growth. With the arrival of puberty, physical middle adolescence is reached and the sex organs function naturally. In all of these changes, girls are about one year in advance of boys of the same age.

It is the duty of parents to explain to their adolescent boys and girls the meaning of these changes and to point out how vitally they are related to the fluctuations of feelings, the ebb and flow of physical vitality, and the general restlessness so characteristic of this period. It is of great value, mentally, to know that these strange feelings are not uncommon or unnatural and that despair concerning self is unwarranted.

Need of Objective Interests and Activities

At this time, when the senses are more keen than ever before in their reaction to color, sound and taste, when the love of beauty in nature allies itself to the love of human beauty, when there is a mental awakening almost every day to some-

thing that has always been seen or known but never appreciated, we may use the body as never before to help the soul upon its lonely way. "Much despondency and sense of sin" even, as Irving King reminds us, "is no doubt due to physical causes." And just here his advice is especially good, when he urges that we cure the introspection that is due to the new sensitiveness and consciousness of the flesh by giving the youth surroundings that are especially cheerful in tone and that furnish the stimulus to abundant and vigorous physical exercise. It is as true of girls as of boys that "He should have his attention turned outwardly as much as possible, cultivating interests in active, overt enterprises with other people and avoiding the giving of attention to his own physical and mental states."

Here is where athletics, wisely administered, come to our rescue. The enthusiasm for personal prowess and for maintaining the glory of the school becomes a passion which, while not worthy of remaining as a life-purpose, nevertheless often lifts youth above gross vices, precludes from morbid day-dreaming and tides him over to more serious interests. Many a young person is being kept in high school and college to-day by the desire to be "on the team," while unconsciously to himself he is ripening more serious purposes.

The heroic not only in relation to athletics but in relation to nature is helping here.

This is the time for parents and leaders to encourage in girls not merely ladylike nature-study but camping, sailing, tramping. Now young persons respond to the sturdy zeal of old Ulysses

"That ever with a frolic welcome took
The thunder and the sunshine, and opposed
Free hearts, free foreheads . . .
One equal temper of heroic hearts,
. . . strong in will
To strive, to seek, to find, and not to yield."

In these days of bodily irritability, while he takes the most careful watch-care concerning his child's bodily development, the adult leader endeavors to overlook minor outbreaks and to concede gracefully as many of the smaller issues as possible. Everything that annoys us is not of equal significance, and the wise leader, like a strategist, employs his heavy artillery only in an emergency. In order to keep the confidence of young people, especially of girls, the mother must be flexible. Mrs. Frances M. Ford wisely says:

"She must give way in some of the little things in order to strengthen her position in the greater matters to be decided, and to turn the argument around, I believe that if she shows her sympathy

and affection and understanding, morning, noon, and night, in respect to these little things, she will find herself quite able to cope with the larger ones and she will come out ahead."

The one who has the immediate charge of adolescent young people should guard against the danger of their over-drawing their bank account of physical energy. He should also try to continue a somewhat steady regimen of food, exercise, sleep, for these unsteady spirits in order to establish a good constitution and save them from becoming physically bankrupt.

Now is just the time when fond parents discover an unsuspected talent for music or art in their daughters and insist upon adding practice onto the already overloaded hours. This, together with parties and the theatre, is pretty nearly the end of some young folks, the drain of energy showing itself in a lack of serious attention to matters of vital concern. The old adage,—"Nine hours of sleep and a clean conscience," is not a bad one.

While too much and too intense social life is fatiguing, we cannot, however, deny the fact that excitement in a moderate degree is expansive to the soul of a youth, somewhat as crying is to the lungs of a baby. Yet we ought to be able to limit the social life of high school young folks chiefly to Friday evenings.

Still further, the youth may be taught to take advantage of the high tides to get out on new levels of thought and action; to start desired habits when the energy is at flood.

Skill

By the time adolescence is reached, "the brain has attained practically its full size and weight. The latter additions are mainly in the association areas, where a few more grams of substance, developed just where it is most efficient, may add vastly to the mental power. The sensory and motor areas are fully matured. Improvement is now to be expected, mainly in quickness and precision of movement and in complexity of action of the finer muscles of wrist, hand and fingers." (Tyler's "Growth and Education," page 180.)

With larger and smaller muscles now developed and the brain having reached full size and weight, there is an instinctive yearning for those physical activities which require the correlation of muscular movements, that is, skill. Games with their specific rules; campcraft, with its varied and attractive list of necessities and achievements; athletics, with their records and standards all make a vigorous appeal to youth. The use of canoe paddle, axe, baseball bat, running shoes, or

snowshoes adds greatly to the zest and thrill of physical activity.

Health Habits

The dependence of physical growth and development upon activity, whether work or play, is absolute. The difference between an athlete and an invalid may be the difference between the results of activity and inactivity. Physical well-being depends directly upon the circulation of the blood, action of the lungs, the ready digestion of food and ability to throw off all waste material. All of these physical processes are stimulated by wholesome physical activities. Health—that primary consideration—that boon which is of even greater importance than an education, can be built up and sustained only by keeping those vital organs fit to do their work. When they become irregular and unreliable, health is endangered.

Health may become a permanent possession through the building up of habits which stabilize and regulate the actions of the vital physical organs. There are desirable habits of breathing, personal carriage, eating, sleeping, recreation, bathing, excretion, which can be fastened upon life and most easily and securely during adolescence. This matter is worthy of the most serious

and painstaking consideration. There is much practical wisdom in the "K Y B O" adage, keep your bowels open.

Physical Growth During Early Adolescence

The years, twelve, thirteen, fourteen and in many cases, fifteen, constitute a period of rapid but uneven growth. This growing power, however, is not distributed evenly throughout the body. Bones may increase in length more rapidly than the muscles attached to them. In the muscles thus stretched, unduly, growing pains are felt. When the muscles become relatively longer than the bones, awkwardness, embarrassment and looseness of carriage result. The irregular growth of some cities is not unlike what is taking place in the early adolescent body. Rapid expansion takes place, first in one direction and then in another.

The period of accelerated growth of the heart, digestive organs and lungs begins at about the fourteenth year. If the other parts of the body have already had one or two years of rapid enlargement, the danger of over-exertion is readily seen. These organs need the stimulation that comes from wholesome exercise in order to carry the excessive burden resulting from this lack of balance. Every period of rapid physical growth

is also a time of physical restlessness. But excessive strain must now be carefully avoided, at least until a proper balance is once more established.

The most important physical needs of early adolescence are good health, plenty of nourishing food served in appetizing ways; frequent, varied, regular, and pleasurable out-door exercise; as much sleep as nature demands; absolute freedom from unhygienic conditions; work that is suitable in view of the greater amount of energy and of the danger of excessive strain; protection against abnormal social demands, school requirements, and precocious vocational specialization. There is no substitute for a home environment that is permeated with intelligent sympathy and that guards against physical irregularities.

Development During Middle Adolescence

After two or three years of this rapid, uneven growth and lack of balance, a re-adjustment takes place which is accompanied by a new sense of energy and power. A new delight in motion and sensation is awakened. These form the basis of some of the physical conditions that obtain during the middle years of the adolescent period. There is a consciousness of new passions and powers which is sometimes overwhelming.

From the physiological point of view, the years fifteen, sixteen and seventeen are critical. The instability of the preceding period disappears. Now the settling down process is seen. The result is that permanent physical habits and conditions are being determined. The rate of growth is lower than in the preceding years. The parts are now becoming adjusted to each other. The youth is now finding himself, physically.

Every new machine has a period—after its parts have been assembled—when it is "tried out" to see if the parts work together smoothly, each one doing its full share of work. Not until the "try out" can it be ascertained just what the power of the machine will be. Middle adolescence is the time of physiological "try out." It may now be discovered that there is one weak organ. Friction or disturbance will develop at that point. The other organs have to adjust themselves to this condition thus lowering the vitality of the whole body.

This experience of adaptation and testing, when the physical integrity of the entire body is being determined, may be gradual and prolonged, or it may be of very short duration and quite sudden. It is critical because of the possible permanent injury that comes as a result of the prolongation of a fundamental weakness in the mutual adjust-

ment of the parts. An engine may be permanently crippled if, during the "try out" one part is allowed to rattle about when it should have been firmly fixed and doing its own work. For a boy or girl to go through the years fifteen, sixteen, and seventeen, carrying the burden of some physical weakness, is serious. It may result in permanent disability or low vitality. The habit of health and one hundred per cent physical efficiency is the most fundamentally important achievement during middle adolescence. The permanent conquest of nervousness, irritability, unreliability, instability, depends very largely upon the mode of life during this period of final adjustment.

During these years, increase in the size and strength of the heart is especially noteworthy. Before and during early puberty, it is relatively small. But during senior high school age, its increase is about sixty per cent. This growth is more rapid in girls than in boys. The arteries, during this period, are relatively slow in expanding, hence, a higher blood pressure. The increase in lung capacity, especially with boys, is very marked. Red corpuscles multiply rapidly and thus contribute greatly to physical health and vigor. There is a general sensitizing of the organs of touch, sight, hearing, smelling and tasting.

According to some authorities, the physical

vitality of girls does not increase at as high rate during the years fourteen, fifteen, and sixteen, as it does during the previous three years. The average annual rate of increase during early adolescence is about nine and three-quarters per cent. While during middle adolescence, it is about five and one-quarter per cent. At sixteen years of age, the annual rate of increase in vital capacity is the highest, namely, nearly sixteen per cent. At seventeen, it is less than twelve per cent and at eighteen, it is only about five per cent. This decrease in the rate of vital capacity should not be confused with decreases in vital capacity. Throughout middle adolescence vital capacity actually increases.

The Later Adolescent Body

Under normal conditions, when the eighteenth year is reached, the vitality of the body is no longer used up in growth or in the adaptation of the parts to each other. "Growth fatigue and mental ferment" disappear. A maximum of energy is therefore released and is turned into vocational, social, athletic, intellectual and other channels. National and international athletic records are now made. The muscular system is possessed of its full power and it responds readily and accurately to the mind.

With many, this is the period of reintegration due to necessary adaptation to some type of vocation or permanent responsibility. Great skill along these particular lines is achieved, during a relatively short period of time. There is increased capacity to make adjustments.

The health habits built up in former years should now be carefully guarded. There are limits of endurance, deprivation, strain, beyond which one cannot go without facing appropriate penalties. Young people should learn to be content, having done the reasonable thing. In these cases where intensely specialized forms of work are taken up, appropriate forms of recreation should be maintained in order to preserve the physical integrity of the body. No mortgage should be placed upon either mind or body during these years. The sense of power, keen delight in competition, joy in extraordinary achievements and vigorous altruistic impulses, all occasion a word of serious warning. The Greek philosopher was wise who said, "Avoid extremes."

QUESTIONS FOT INDIVIDUAL AND GROUP STUDY

1. Explain the law of rhythm that is seen in the physical growth and development of adolescents.

2. Why is it important for early adolescent

young people to understand their own sex development?

3. Why should they have interests and activities that take their attention away from themselves?

4. Of what value is the emphasis upon skill?

5. What are some of the health habits that should be built up during these years?

6. Describe the physical growth of early adolescence.

7. How would you characterize the middle adolescent development?

8. How does the later adolescent body differ from that of the preceding three years?

9. Of what special value are group and team games? Campcraft? Handicraft? Woodcraft?

CHAPTER III

MENTAL DEVELOPMENT

The Parting of the Ways.

Adolescence is by far the most critical period in the entire mental life of the individual. For many, it represents the parting of the ways—one leading to natural vigor, intensity of application, normal or continued growth, and keenness of interest; the other, to premature deterioration of the mind's power and discontinued growth. The conditions out of which permanent mental soundness or weakness arise have now arrived and usually are such as to yield to the influences which parents, teachers and leaders can control.

It is especially during middle adolescence that the mental power is heavily taxed. Life purposes are not yet stable. Various moods come and go. Excitability is at its height. There is unusually sensitive appreciation of all sensory experiences. Impulses are numerous and vigorous. The future calls loudly and ambitions are stirred. For support in forming judgments or in deciding what is right and wrong, the mind no longer leans on parents—as it once did. Persons, especially friends,

who differ in opinion, cannot be treated with indifference. The wear and tear of opinionativeness and intolerance upon the mind is great. That superb moral achievement—self-control—has not yet been fully realized. In the midst of greatly varied and even antagonistic influences, every day is a hard day when the mind is passing through the experience of middle adolescence. (See Stedman, "Mental Pitfalls of Adolescence," page 9.)

Not infrequently the profound physical changes and these excessive mental burdens that take place during early and middle adolescence constitute too great a strain upon the mind. It begins to act like an over-worked engine. From this point onward it may tend to lose rather than gain power. The symptoms of this early loss of mental vitality vary greatly but they should be understood by all those adult leaders having adolescent boys and girls in charge.

It is when these symptoms first appear that it is easiest to remove the causes and prevent serious consequences. In the more mild cases, a general apathy or indifference is seen. The days are spent in indolence. Interests that ought to make a strong appeal fail to awaken a sense of value or the usual response. Social sensitiveness is so great that one shrinks from accepting invitations or appearing in society. Life becomes aimless.

Capacity for effort is lacking. Under injudicious or harmful treatment, such individuals drift toward delinquency such as is seen in the tramp, the crank, the mild criminal or the prostitute. "The 'hobo' class is largely recruited from these mental derelicts." (Stedman, "Mental Pitfalls of Adolescence," page 5.)

Premature deterioration of mental power is found especially among adolescents who have what might be called the "shut-in" temperament. Physicians say that many instances have been found among those who have had "no natural tendency to be open and to get into contact with people and things about them, who were reticent and exclusive and could not adapt themselves to situations, who were hard to influence and often sensitive and stubborn, but the latter more in a passive than an active way. They showed little interest in what went on and frequently did not participate in the pleasures, cares and pursuits of those about them; although often sensitive they did not let others know what their mental conflicts were; did not unburden their minds, were shy and had a tendency to live in a world of fancies."

As soon as such a young person is conscious of his social weakness, or feels that he is losing his former self-confidence or self-reliance, the nervous strain is greatly increased. Shame, sorrow, dis-

couragement may become an almost permanent mental state. Only now and then is the spell broken. The sense of being odd because of personal inferiority is very hard to bear. Any one thus afflicted is already on the road that leads finally to chronic sleeplessness, abnormal irritability or permanent dementia.

How to Control Mental Development

In order to prevent such disastrous consequences and to turn the mind, during the critical years, in the direction of gradually increasing power, the first concern is with physical conditions. Sir Thomas Clouston, the famous Scotch psychiatrist, offers the following advice: "Build up the bone and fat and muscle by means known to us during the period of growth and development. Make fresh air the breath of life of the young. Develop lower centers rather than higher where there is a bad heredity. Do not cultivate, rather restrain, the imaginative and artistic faculties and sensitiveness and the idealisms generally in cases where such tend to appear too early and too keenly. They will be rooted in a better brain and body basis if they come later. Cultivate and insist upon an orderliness and method in all things. The weakly neurotic is always disorderly, unbusiness-like and unsystematic. Fatness, self-control, and orderliness are

the three most important qualities for them to aim at."

To build up "a reserve fund of bodily nutrition" —which is a fundamental principle of mental management—involves regular, wholesome physical exercise. Sedentary habits do not yield "husky" appetites. Good eating habits should be maintained at any cost. It is careless indifference to the nutrition of the body that has caused many young people to become irritable, anaemic, easily fatigued, and to crave stimulants. "Hastily snatched breakfasts and lunches of sweets and pastry," and meals wholly neglected have a direct bearing upon mental condition.

Keep Open the Channels of Expression

A second principle of management may be summed up in the words: Keep open the channels of expression and communication. Adolescence is a time of increased social sensitiveness. Among certain types of individuals this natural sensitiveness becomes excessive and leads to shyness, diffidence, painful self-awareness, morbid fear, a shrinking from social contacts, exaggerated notions of the importance of trifling faults or mistakes, embarrassment on occasions that call for self-confidence, or timidity in the presence of social opportunities. The result is that gradually the

power of communication or of self-expression is lost. The mind closes in upon itself. Its windows become darkened. It feeds upon itself instead of upon the thoughts of others. Incidents that should be forgotten, constantly torment and annoy. A mental condition results which causes them to be misunderstood. This leads to still further embarrassment and hesitation in meeting others.

Before these conditions reach an advanced stage membership in a social group, participation in social activities, the discovery of friends or companions, and the establishment of intimate personal relations with a hero or adorée are of inestimable value. Sympathy and encouragement, together with sincere appreciation go a long way toward lifting the adolescent mind out of this pitfall. Approachability, conversational power and social ease may be difficult lessons for this type of individual to learn, but they are learned through objective interests and self-expression supported by a social motive and in a proper social environment.

The value of active interest in woodcraft, the making of collections of various kinds, exercises that develop the power of observation and appreciation, handicraft, art and industrial crafts can hardly be over-estimated. To achieve power

of expression through practice in the use of oral English is one of the most wholesome and stimulating means of mental development during these years.

Guard against Over-Stimulating

A third principle is: avoid the over-stimulation of those who are mentally precocious. The minds that are naturally most gifted are apt to be most sensitive to influences that quicken activity. "Over-study, of itself rarely productive of mental disorder, causes many a delicate girl or lad of the 'shut-in' type to succumb to mental disease, when poor circumstances increase the struggle for education" (Stedman, "Mental Pitfalls of Adolescence," page 13). Under the strain of competition or fear of public humiliation, or desire to please a particular friend, or abnormal interest of any kind, such young people are apt to over-exert themselves. The results are serious. This mind is not yet seasoned to such hardships. The foundations for prolonged, intense application—especially in an atmosphere of anxiety—have not yet been laid. Therefore, protection from over-stimulation becomes imperative.

Mental Benefits of Religious Faith

A fourth principle is well expressed in that favorite hymn of adolescents: "What a friend we

have in Jesus." The one who does not have a vital, personal faith in God carries burdens of pain, of grief, of a sense of guilt or of weakness which at times may seem almost unbearable. Often the mental annoyer is such that it is impossible to share it with any human friend. To know that He understands and really cares brings relief. When the adolescent sings "What a fellowship, what a joy divine! Leaning on the everlasting arms," he is describing what actually takes place.

This vital, personal religion has saved multitudes of adolescent minds from yielding to despondency and fear. Prayer is intensely social. It keeps open the channels of expression. It helps the mind to turn away from self. To realize that Jesus carried burdens and sorrows heavier and more poignant than ones own helps one to place a true value upon what, in reality, are relatively meager hardships. To believe that the universe, at heart, is kindly disposed, that the heart of the Eternal is wonderfully kind awakens confidence and trust. Faith in God helps one to overcome the world.

The most dangerous and often damaging form of religion to which the adolescent young people of America have ever been exposed is that which teaches them to ignore or to deny the reality of what actually does exist. An irritating memory or

a permanent source of melancholia or other mental or physical weakness may become buried and continue to injure the mind and body because its reality was not acknowledged and its power annihilated through confession and faith.

Emotional Changes

The emotional life now undergoes great and sudden changes. Instead of the apparent stolidity of childhood, the mental energies, especially when physical growth and vitality are near their flood-tide, are most lively. The young person craves the intensifying of personal life even to the point of intoxication. He wants to be out nights and to be entertained constantly. He desires to live in a larger world than that which he sees around him. His parents seem to him, as Tyler says, to know "very little of the glories of life and of this exceedingly good world."

The result is that the ideals and activities of the home often appear insignificant and humdrum, and he desires to break away from parental authority. He is self-assertive because, for the first time, he is consciously becoming an individual in the fuller sense. While on this quest for himself, he often feels a joyous defiance and engages in wild larks, injurious habits and reckless disregard of law, such conduct often gets him into

trouble. Because of his insistence upon individuality he seems to us to be absolutely selfish.

To the adult, this restlessness often appears to be simply contrariness. The youth likes at this time to have all his doings taken for granted. He hates to be questioned. Sometimes he seems to enjoy giving the impression of having done something contrary to law or propriety by the romantic care he takes to cover up some trifling adventure. And if the youth be not bumptious, then morbidness (among girls) or shyness or shame and the inability to express one's self (among both boys and girls) in turn causes him to be misunderstood.

The characteristic emotion of this period is ambition. The youth is making building-plans for his whole life. He has an unlimited sense of power; nothing seems impossible. It is at times surprising to him that everyone else does not recognize his ability or agree with his judgments. There is a notable difference between the ambitions of this period and those of the preceding one. The young child was ambitious for the immediate present, for something he wants to do at the moment; the adolescent begins to be ambitious for the future, for what he is to be.

In these early years, there is a paradoxical mixing of perspective in these ambitions. The future for which plans are made is but a little distant—

"when I am a man," or a woman, will be here in five or six years. But there is little allowance for progress after that estate is reached. Not yet can the boy and girl see the years that lie beyond twenty-five or thirty except as that indistinct and mercifully fore-shortened state of "old age!" But as the middle teens are entered, comes experience of what it costs to carry out plans, and while the young child was fully self-sufficient, the adolescent, at time, begins to doubt his sufficiency.

So even the feeling of ambition has its setbacks. The eager young spirit enjoys day dreams, from the unfounded ecstasy of which he often awakens to bitter disillusions. His lack of judgment and self-control leads him into many costly experiments. Never were his self-expressions so enthusiastic—or so clumsy. His lack of adjustment with his social circle sometimes humiliates him and causes him to feel hostile. He is also sometimes haunted by fears due to ignorance of his physical nature or to misinformation which has come to him from surreptitious sources.

Not only is the youth distressed by his mistakes and misunderstandings, but sometimes he becomes discouraged. During some one of the lulls in his growth referred to above, he suddenly feels a lack of physical or mental energy. At times, too, his old childish self seems to return.

A certain adolescent boy confided to his father his purpose to commit suicide. The wise parent listened to the confession calmly and asked for the reason. This youth had just come to a sudden and full realization of the competitive basis of society and felt his inability to make his way with the whole world against him.

But underneath all this apparent fickleness, there is what Dr. G. Stanley Hall calls "the profounder drift of his will," referring to the fact that underneath the surface billows or changing interests there is being felt the deep swell of a tidal life-purpose.

The adolescent girl may or may not be so obviously in a state of revolution as the boy, but her sense of being too great for her straightened and unsympathetic environment is as intense. She begins earlier to pay attention to the other sex. For most girls of fourteen to seventeen it is a necessity of a life to be paid attention to.

For this reason she takes much thought as to what she shall put on. There are great individual differences as to the preferred source of attention. Some specialize in preventing the teacher's life from becoming monotonous, some prefer the approval of adults for their dazzling scholastic achievements, and some have no other desire than to be surrounded by boys—and be the envy of

other girls. Concealment of the larger, adventurous life has advantages over open conflict, and the concealment itself adds a glamor to adventure. So she is now in the period of escapades and the watchful mother should be doubly vigilant. Now is the time, as the almanac says, to look out for "dates" at the post office or library, "picking up" attractive male acquaintances, church flirtations, etc. So much for the background.

A Multitude of Interests

This is also the time of an unlimited number of interests. There is almost no subject in which it is impossible to interest an adolescent eagerly. His sense of potency is accompanied by the keenest and broadest intellectual curiosity. Yet such is the fear of being either ridiculed or patronized, that both in and out of school, the youth's reserve often causes him to seem absolutely indifferent to topics toward which he feels the most intense curiosity. This strange reserve often creates an estrangement between himself and his parents and teachers. The resulting estrangement in turn may be intensified by the fact that one interest succeeds another rapidly, and entirely displaces it. Naturally, the parent feels that the child is fickle and has no continuity of purpose.

Because of his inability to see the practical re-

lations of new intellectual subjects to his future and partly because of the poor adjustment of the school curriculum to his interests and needs, many a high-school pupil now loses enthusiasm for his text-books, becomes inattentive, fails in application to his studies, hates school. Let us parents and leaders not think of ourselves more highly than we ought to think, however, and be blaming the school teachers too much.

"It will probably never be an easy task for the school," says a sensible educator, "with its hours of impersonal mental application, to compete with the sex interests, the sporting interests, and the great complex of other social interests which make such an appeal to the adolescent. What a natural pull there is away from the humdrum! How can a boy who is feeling all the raptures and pangs of a first love hold himself down to the bromidic charms of Sir Roger de Coverley or to figure out on paper the velocity of falling bodies when he is all in a quiver to catch a three-bagger in the south field."

Many now want to go to work, partly, to escape school and partly to earn money for their pleasures. Stealing, when it occurs now, is usually for this latter reason. With boys, especially, a spirit of wanderlust is awakened.

Management of the Emotions

In the emotional realm the problem is how to help the youth to organize and interpret his changing experiences and to meet his doubts frankly and cheerfully, being patient with his sudden aversions and equally sudden fancies, using praise much more generously than blame. While there is never a time when he prizes good advice so little as during this period, he is so subservient to public opinion that he is grateful for all information concerning social usages, and usually responds. It must be remembered that a very important preliminary to doing right is to know what is right, and we, perhaps, expect too much in this direction. Skilful indeed is that adult leader who can avoid "the high pulpit method" and succeed once in a while in slipping some counsel over the unsuspecting youth.

Especially is this true of girls. "A boy," says G. Stanley Hall, "has some self-knowledge, a girl understands very little of herself or of the motives of her conduct, for her life is more ruled by deep unconscious instincts. Her self-consciousness is reflected knowledge others have of her." And so he is deeply right when he adds: "Perhaps she needs just now a mother-confessor."

But she needs also plenty of vigorous muscular

activity. A sufficient amount of automatic emotion is furnished by the changes going on within the body during this period of rapid growth. The only way to keep these feelings from "blocking up" and causing involuntary disturbances of the heart, stomach, intestines, and other vital organs is to direct them toward the voluntary muscles. Formation of vigorous and well-organized associations between "feelings" and the purposeful direction of energy during the earlier years of adolescence is of the greatest importance. Serious emotional difficulties are thus avoided. The problems of wholesome later development into womanhood are thus greatly reduced. In this way, girls learn how, with a quiet and efficient mind, to approach practical tasks and carry them through to completion.

We need to learn to bear with much seeming impertinence, which is ignorant or unintentional. A very successful teacher of boys states that the recipe by means of which she got along with them was this maxim given her by an older friend: "A boy can't insult a woman (and he doesn't want to). Never let yourself doubt it."

We have said that the youth during early and middle adolescence, is never so clumsy in his expression or appreciation of affection as now when he needs and desires it most. Remembering this,

the home should redouble its affectionate manifestations but carefully avoid a patronizing attitude. The welcome which awaited the child when he came into the world should await him every time he comes home. There are, as Kirtley tells us, "certain luminous hours—the home-coming hour, the meal hour, the play hour. On those hours life's high lights must gleam."

Young persons seem especially sensitive now to certain regularities in the home festivals and reunions, assuming a fresh interest in the ritual of stocking-hanging and the tree at Christmas, insisting upon birthdays and other anniversaries and reminiscing with evident enjoyment about early homes and their joys. This interest is precious, and holds much content of family loyalty and pride.

Remember also, that the development which is going on now is in its very essence the growth of the parental, in instinct and attitude. They can now "Rejoice (they) are allied to That which doth provide and not partake, effect and not receive!" When the older children are taken into the happy comraderie of the parents in planning these home celebrations, parents and children will both hold them as most tender memories, and will always wish afterward that there had been more of them.

Of course, the seeming impertinence and the clumsiness in the expression of affectionate emotions and also much of the "contrariness" are largely due to the fact that the young people are often nervously "on edge." "I feel all right if you don't ask me," the hysterical girl's reply to an inquiry as to her health, is quite typical of the emotional situation during much of this period.

Next to the welcome at the home-coming hour, there is sincere and spontaneous appreciation of the cheerfully announced arrival in the midst of a social group outside of the family circle. Membership in suitable organizations within the church or the school and, later, in the community, goes a long way toward stabilizing the emotional life. In helping the other fellow who is discouraged, a boy goes a long way toward fortifying himself against the danger of surrender to discouragement. There is less of extreme emotional fluctuation in a group of boys or of girls than in an individual youth. If the ideals of the group are consistent with those which satisfy the most fundamental desires of its individual members, rapid progress will be made by them in the direction of emotional control.

Will

Fundamentally what all this adolescent turmoil and change indicates is this: the conscious func-

tioning of the will. We dare not slash at it ruthlessly lest we destroy its vigor; we cannot let it grow wild lest it becomes dangerous. We believe with President Stanley Hall that the will is really a compound of our interests and we crave that our boys and girls shall carry the fresh enthusiasms of youth on into the sober days of maturity. The will can be conscious of itself only through its choices, and choice is limited to actions or to ideas which are primarily impressions remembered because they have once been acted upon. A sense of value is awakened when choices have led to pleasant experiences.

"The whole pedagogy of adolescence," says Dr. E. G. Lancaster, "is to inspire enthusiastic activity." We, therefore, quietly drop the word "don't" from our vocabulary. We endeavor to keep the adolescent active; give him something to do, but always, within carefully guarded social relationships. We give him his religion even, especially during early and middle adolescence, in affairs of doing rather than of believing. These affairs, however, must be carried on within social groups and with the desire to do good to others.

Every youth should do what he wishes part of the time, but should be definitely directed part of the time and should always have something besides himself to occupy his attention. "Something

in which he is interested," says Kirkpatrick, "that stimulates him to achieve, even though not valuable in itself, is absolutely necessary. All sorts of stunts and fads may thus temporarily serve a useful purpose."

Do we realize what a wholesome part physical training and athletics may have as time-fillers and outlets for otherwise aimless and unregulated energy? In the athletics of a well-conducted high school, which are not only accepted but actually regulated by the school faculty, we have a direct antidote for the soft sensuality of the age, a direct stimulus to school loyalty, a corrective to idle day dreaming, a stimulus for scholarship, and a broadening influence by the travel, the business experiences, and the sportsmanlikeness which are exercised in different ways through inter-scholastic competition.

Even better is some form of work or some little enterprise of business, because it is productive. A boy who has learned the value of a dollar by earning it is not as likely to get into moral difficulties as one who regards his father as a depository. The wisdom of the requirement that a boy earn a certain amount of money and deposit it in a Savings Bank in his own name is here seen. When a boy begins to appreciate money in terms of patient, consistent effort or service rendered to

another, its true value is brought home to him. He should learn the lesson of saving as well as earning.

There is sound pedagogy in the various Government Clubs that combine patriotism and personal achievement in productive enterprises. The raising of hogs and chickens, growing of vegetables, canning and other methods of preserving, if properly directed, awaken keen adolescent interest.

We must realize that we are now dealing with a creature who is beginning to get up speed under his own motive power. Energy that is new in both quantity and quality is being generated. Selfdiscovery and understanding on the part of the youth must have its complement in a new and suitable attitude on the part of the parent or leader.

Questions for Individual and Class Study

1. How do you account for the fickleness or seeming instability of youth?
2. Why is it so often difficult for parents and teachers to understand adolescent young people?
3. Why should adolescent boys and girls gain the habit of turning their attention outwardly?
4. What are the specific mental values of athletics? Campcraft? Handicraft?

5. What conditions tend to produce premature mental weakness?

6. Why should adolescent young people keep open the channels of expression?

7. What are the values and the dangers of adolescent ambitions?

8. How would you characterize the interests of adolescent young people?

9. In what ways can adult leaders help these young people to throw off feelings that are self-depressing?

CHAPTER IV

SOCIAL DEVELOPMENT

Childhood's Treasure House

The task of the adult leader of adolescent young people is to guide rather than to govern. His perilous but important privilege is that of the progressive transference of authority from himself to them. This transfer is less dangerous in those homes and churches where intelligent provision has been made for it. There is the necessity of filling the treasure house during the years of fullness for the years of famine that are to follow. The child should by this time be in possession of a treasure house of good habits, of family traditions, of group loyalties, of high ideals that have been crystallized by books and the lives of great men and by the inspiration of living and dead heroes. Out of this, his own treasure house, his life should be fed as he starts on his pilgrimage into maturity.

It would seem that, in a well regulated family, while it is not desirable that one's life should be directed in all things by rule, yet some things by the end of this first dozen years, should have come to be pretty definitely fixed. Transition into adolescence does not involve any fundamental changes

with regard to the daily program and the kind of behavior that shall be permitted under various circumstances.

But in following out these old habits, a new spirit begins to be discernible. The social outlook is enlarged. The girl consults her mother less about the details of her toilet and the boy shuns the old-established, sympathetic intercourse. Even in the realms of habit, there is manifested a growing individuality that makes the youth feel that he must now take charge of his own life. "If," says a wise adviser, "the mother can only be wise enough to let go of the arbitrary hand of parental authority and grasp, with the gentle hand of kindly sympathy, she will find the grasp firmer, surer and stronger with the passing years."

Self-Corrective Experiences

The guiding principles of action during these years should be not so much the judgment of the adult leader as the rights of others. So long as the young person is not making himself a nuisance to the rest of the family or group, a good many acts may be permitted which cannot possibly do any harm except to himself, and which, perhaps, will hardly do that so long as they teach him the wiser way.

Under this head, perhaps, comes the matter of clothing. Many a mother is distracted between a son who wants to go out in all weathers meagerly clad and a daughter who wants to dress unsuitably for a young maiden. She feels that she may take some risks with the boy, whose warmer temperature and greater resisting power will probably defend him from physical harm, but she prays for the day when the daughter may have sense and perception enough to see that the best charm of a maiden is not that she be gaudily conspicuous, but that she looks like a child as long as possible. For this latter case no wiser word can be said than that of President Stanley Hall: "Broaden by retarding."

Social Development within the Family

One effective method of establishing happiness in a home, by mutual limitation of annoyance to others, is to call all the members together and form a partnership, with father and mother as the senior members of the firm; each child being apportioned some particular work which contributes directly or indirectly to the comfort of all the others. One contract, which was drawn up in an actual home is quoted by Mrs. Birney:

"We, the undersigned, love each other with all our hearts, and we want to do all we can to make

our home the happiest place in the world. We will try always to be patient, kind and thoughtful, and to do cheerfully, and to the best of our ability, whatever our part of the household work may be. We will try to close the doors after us in winter, and not to bang the screen doors in summer, to remember to use the doormat in muddy weather, to keep our things in order, to put the hammer back in place," etc., etc.

"On occasions, children are delighted with a certain amount of form and ceremony, and pleasure will invariably be derived from the drawing up of the contract, its impressive reading by father or mother, the discussion of it with further suggestions from the children, its final adoption by a unanimous vote, and lastly, the affixing of signatures, even the four-year-old having his hand guided, his name appearing in big, scrawly letters which differentiate it for practical reasons from the other signatures.

"Once a week the contract should be read aloud to the assembled family; no one should ever publicly be accused of having failed to live up to its spirit, but it should be tacitly understood on such occasions that acknowledgment and apology should be made for specific shortcomings during the week past; that is, such shortcomings as af-

fected the entire or even greater part of the family."

Another mother, of whom Mrs. Kate Upson Clark tells, appointed each morning one of her children "captain of the day." "The captain of the day was helped always first at table, the next younger was helped next, and so on, until the circle was completed." This captain took charge of the discipline during the day. "The idea of his responsibility is so fully impressed upon him that it is rarely necessary to interfere with the captain's discipline."

Still another, who found that hours of confidential conversation with her children always paid, had a way of giving talismans, which were secrets between herself and her children, to help them remember and to defend themselves from certain acknowledged faults or vices.

Some of the most successful workers with boys have used this same idea with great success. When the ethical code of the group is being carelessly violated or moral ideals are endangered, a timely suggestion, such as "W. S." (Watch your step) brings the deeper meaning of the unfortunate situation vividly before the boy's mind. Boys of early adolescent years, particularly, prefer this secret form of suggestion to a literal, direct reprimand.

With an adolescent boy or girl this partnership of sympathy may wisely extend progressively to confidences regarding the family or group concerns and anxieties. "Watch the youth of fourteen," someone says, "when his judgment is asked relative to some home arrangement; and if it is possible for you to agree with his suggestion, isn't it worth your tact and patience as you notice the glow of ambition and pride written all over the boy, as he realizes that he has actually formed one of the advisory board?"

One of the greatest values of all these plans to make participation in self-government and family government a conscious and purposive thing, is that it is practice in democracy. The home is the primary social unit because it is a group of persons with the widest possible disparity of age, experience, ability and wisdom, united by an equality of affection, a conviction of each other's supreme worth. The problems of mutual relations surely have a motive for their solution here if anywhere; and if they are really solved, the experience will carry over into the larger social groups. Such "government" through adolescence will go a long way toward producing young men and women capable of meeting the demands of world-democracy.

Social Development through School Experiences

The social experiences that are grouped around one's school, bring a wealth of ideas of social conduct which greatly enrich those gleaned from the home. The standards and practices of many homes are reflected in behavior of class-mates and school-mates. The groupings do not reflect the disparity with respect to age which is found in one's family. Mass movements are readily started. Notions of equality and of slight superiority grow out of the grading system and voluntary organizations or activities. Leadership based upon superior knowledge or wider practical experience is recognized. A broader and more intelligent sympathy with those who differ in matters of religious belief and social standing is inculcated. Social development through contacts that are established in school are second in importance only to those in the home.

The Play Group

The social group which, next to the family and the school, is apt to make the largest contribution toward the social-mindedness of adolescent young people is the one in which the leisure-time or play activities have their setting. When the boys and girls move out beyond the family circle, they move

into a play group. Those organizations that provide practical, concrete ideas of right behavior in the form of a code of conduct recognized by all the members of the group, are of inestimable value. They supplement the work of the parent or teacher just at the time when the voice of authority must originate in a social group, rather than in a superior individual. When a group of boys achieve self-government under the powerful suggestions of a simple, practical code of ethics, they take long strides in the direction of social efficiency and moral integrity. While at play young people can have practice in applying moral principles to particular problems. They learn to face new situations in a way that is consistent with the moral habits built up during childhood.

Character has been defined as the sum of our choices. The young person who has not only done the right because he has been obliged to, but also for some years, has consistently chosen to do the right in different types of social environment, is in a position not to be overwhelmed by the new consciousness and powers that are now his.

Church School Loyalty

An unfortunate situation occurs when a boy's loyalty to home, public school, or play group in-

terferes with the development of his loyalty to his Sunday school class or to the school as a whole. The adult supervisor of play or director of leisure-time activities who is not in hearty sympathy with the program of the church school possesses power to injure the social development of adolescent young people in direct proportion to his popularity. Enthusiastic loyalty to a social group within a church easily develops into personal appreciation of the religion for which it stands. No local church that does not provide for the social development of its pupils in the Intermediate, Senior, and Young Peoples' departments need expect them to take seriously the formal religious instruction which it provides. Every organized class should be a vigorous social entity. Loyalty to it should not have to be compromised when, between Sundays, play considerations are uppermost. It is the duty of every teacher and supervisor of leisure-time activities to help develop a splendid esprit de corps in the church school and to guard, carefully, the adolescent's appreciation of membership therein.

Community Loyalty

Before middle adolescence is reached, community consciousness is revealed in the interests and conduct of boys and girls. The fact that they

know the community first of all as the place where home, school, play group, and church are located helps to make an awakening community loyalty intelligent. Familiarity with community civics and the practical problems of community welfare give proper direction to social development during these years. The instructive impulse to be of service now finds natural expression in those activities that prepare the youth for the civic and political responsibilities which will be his when he becomes of age. He shares the honor or disgrace of the reputation of his home city, the streets, houses, parks and play grounds, public buildings, health, fire protection, and industrial foundation, all awaken individual interest.

Social Instincts

Both self-assertiveness and rebellion would be impossible to the ordinary youth if he had to do it alone. "The one way," says Munroe, "in which he can bolster up his courage is to lean upon other boys like himself." Hence the arising of the "gang" and the strengthening through this mutual support of whatever good and also whatever evil tendencies each of the individuals may have. His blind following of the gang is re-enforced because of his eager hero-worship, and the leader of the gang is frequently his hero.

It is a peculiarity of this period that the youth when planning an action thinks not only of something to be done, but also of another person as witnessing the achievement. His pleasure is not only in the act itself but also in the thought of how it will be viewed by others or by one particular person. This immensely limits the field of "things that the fellers do" and at the same time gives an unnatural glamour to efforts in particular directions.

Perhaps another reason for the clandestine escapades of some girls is the girl's tendency to be dominated by the approval of one person at a time, rather than by a larger circle. The escape from the window is achieved by the help of the chum or the boy, though she may later join "the crowd." Her social heritage tends to make her interpret loyalty as clinging to one against the whole world. Here is where the right sort of woman can have so immeasurable an influence as her heroine or "adorée."

The Friendship Instinct

In the middle and later adolescent years, especially, the social instinct, let us call it the friendship instinct, takes the special form of interest in the other sex. As girls mature physically a little earlier than boys, they manifest this in-

stinct sooner and with a frankness that is sometimes alarming to their parents. Prepared as they may be by reminiscence for the fact that this instinct is sure to come, they have forgotten that with some girls as young as thirteen, the subject of boys is the all-absorbing topic of conversation and even of thought. The interest is innocent and ignorant and is often as much a form of early feminine jealousy of the other girls as it is of genuine interest in any individual lad. The maladies of silliness and of "giggles" develop from a combination of sex-interest, unstable nervous equilibrium, and a self-consciousness fostered by the foolish and jesting attitude of adults.

It is for this reason that adult leaders, whether of adolescent boys or girls must be familiar with the whole problem of adolescence. A play program that is founded upon complete sex segregation is false in theory and positively harmful in practice. As one homely philosopher put it: "The Lord probably knew what He was about when He permitted both boys and girls to belong to the same family." During early adolescence, sex consciousness is permeated with group loyalty. Therefore, groups of boys should play with groups of girls. Both boys and girls put their whole selves into play. At such times they are wholesomely self-expressive. Knowledge of the opposite sex gained

on these occasions is the best and most natural step toward the friendships of later years.

Moral Awakening

The keenness of interest which the youth shows in physical and mental achievements is also seen in his relation to moral standards. The moral life of an adolescent is at first largely one of habit, impulse, and feeling. Later it is one in which thoughtfulness becomes dominant. Normally both feeling and reason should become related to each other and to the whole of the growing experience through activity.

It is especially during the era of middle adolescent feeling that the growing boy or girl rises to heights of moral ecstasy. These, too, come on in rhythms, with lulls between. These "between" seasons are the opportunity for doing, and for working moral insight into moral fiber through the medium of reality. It is due to the neglect of providing means of expression that the later adolescent thoughtfulness struggles so often with a sense of unreality, and finds it so difficult to bridge the gaps between the earlier forms of belief and the new data of maturity. Moral awakening has its best setting in the period of the most rapid social development.

Social Management

In the social life of the youth, we meet a varied and complex problem. At one moment we find it feasible to make use of emulation and stimulate him to imitate his hero. Again we crave the opportunity for him to be by himself so that he may learn to stand upon his own feet and think out his own thoughts. We often find it necessary to get the gang on our side and to chaperon its activities so that they may be harmless. Having won its confidence, the gang is potentially one of the best friends of parents and teachers in the training of early and middle adolescent boys. It is the part of wisdom to work with the gang and not against it. The youth may be allowed an almost uninterrupted relationship with his group if the leading spirit of the group is morally sound and if that relationship is conducted under wholesome conditions.

This fact especially emphasizes the necessity of the young person's having a room of his own. "He needs it," says Kirtley, "in his business of being a boy. If he does not get it at home he always wants to establish headquarters somewhere else—on the street corner, or a vacant lot, or in another boy's home. This always lessens his attachment for his own home. His self-respect

and social standing require that he have a place where he can bring his friends; if he brings them to his own home, they will be in a respectable place and not be as apt to get into trouble. He will be proud to have his parents become honorary or sustaining members of the club. Such a relationship gives those parents a chance to take the sting out of all mischief and renew the joys of long ago. His room is a social center, training him for life."

We believe there is scarcely a home where this is not possible. Since so many of the gang's activities are naturally in the evening, a basement may be used, where there is no attic, and there are fascinating possibilities in sheds and "shacks" in backyards.

A free center of hospitality is just as essential for the girl. While she may not set up such a center in a vacant lot, like her brother, if deprived of a headquarters, she will miss from her development an element that should enter now when the instinct is at its keenest. Besides, a room alone gives opportunity for the expression of many artistic and decorative phases without such violent re-adjustment of the rest of the house furnishing, or such evident lack of appreciation on the part of the family. Many a parent would be surprised at the strength and tenacity of the feeling of resentment or disappointment in the heart of a docile

daughter, because her friends and her ideas were so seldom "convenient."

Parents are sometimes concerned because their children at this period become completely fascinated with some other person, frequently of the same sex, so that the acts, thoughts and feelings of the admired individual are of more interest than anything else in the world. But, as Kirkpatrick reminds us, this is at least better than extreme self-absorption. If the person be strong and well-rounded, nothing but good can result. And if the parent has reason to believe that the person is not strong and good, the case is by no means hopeless. A good general rule is that the parent should crave to know personally and in the home, though unobstrusively, everyone whom his children like. In the home-circle the unwholesome acquaintance loses much of his glamor; brought into competition there with unusually fine young persons, invited there for the purpose, he may lose it all.

"First Loves"

The proper attitude to take toward first loves is that of complete candor. Nothing could be more foolish than to joke a child about his fancy, because that is the surest way to make him secretive and to encourage him to continue his passion away from home. Invite the loved one to your

own home, not of course in any other guise than that of a school-room friend, and observe her well but kindly. Keep the acquaintance open and above-board. Try to know her folks, and get them to work with you in a mutual program.

So with the young girl in her first boy craze. Just as naturally as you would ask the girl friends, invite the boy to stay to supper for some special treat, suggest that he bring his fish for a "shore dinner" in the back yard, or plan a candy-pull.

Precocious ideas grow by attention, whether in antagonism or in jesting. The best way to minimize over-consciousness of sex interests is by magnifying common human interests. As the girl grows older and wishes to entertain in a more formal and grown-up way, she will usually enter eagerly into plans for practicing how to be a gracious and pleasing hostess to many different kinds of young men. Friendships thus guarded may prove of life-long worth, or they may die a natural but innocent death. They cannot be hurtful "If we try our best to make the best of it, we take the worst out of the very worst of it."

With boys, first love is chivalrous and unselfish but equally blinding to any other object. Such pre-occupation constitutes one of the most difficult problems of the middle and later adolescent period. It is no doubt the fascinations of the

gang and the delight of first love that partly explain the disregard of the home-folks that so many young people manifest.

Co-operation

Now, more than ever before, parents must share the guidance of their children with others. Young people at this time are profoundly influenced by the spirit of the gang. The influence of a particular chum may be even more powerful than that of a parent. It is necessary also to consider the influence of the different ideas of parental control and personal privilege shared by the other homes of the neighborhood, and also the general sentiment of the community as to what is proper for young people to do. Says Mrs. Ford, "If all the mothers of a certain set of society were agreed on certain standards, it would be easier for the individual mother to hold strongly to the ideal of conduct or attitude, whatever it may be. Why can't you strengthen the backbone of the mothers of the community? Thoughtless mothers make things hard for the rest, and I believe that the thoughtful mother who gives herself to the work of a good sensible mothers' club is thereby saving time and work and perplexity for herself."

Co-operation among parents is no more important than is co-operation between parents and those

adult leaders who outside of the family are directing the intellectual, religious, physical and social development of these young people. In multitude of instances, these volunteer workers are taking up this important task just at the time when the parent is unable to carry it forward. The same standards should obtain within the homes, the church and the school, so that young people of a given community will be impressed with the consistency of the moral law. All of the plans for leisure-time occupations being worked out in these three institutions should be tested by the requirements of citizenship in a Christian democracy.

Questions for Individual and Class Study

1. At what age will a child naturally have secrets that are kept back from his parents, though shared with others?
2. How can the home provide young people with practice in self-government?
3. Of what value to young people are friendships?
4. What is gained through membership in a gang?
5. Is an adolescent young person ever justified in going contrary to the expressed judgment and wish of parents? Give reasons for your answer.

6. Why should every program of training adolescents morally, emphasize activity?

7. Why should loyalty to home, school and church precede loyalty to community?

8. Of what value is school loyalty? Loyalty to one's community?

9. How are the social instincts expressed during middle and latter adolescence?

10. Why should adolescent young people have their own social headquarters?

11. What attitude should be taken toward first loves?

12. What forms of co-operation among adult leaders are possible in the interest of the social development of adolescents?

CHAPTER V

RELIGION AS A MODE OF CONTROL IN ADOLESCENT CONDUCT

Religion as a "Complex"

(See note at end of this chapter)

Why do so many young people, thirteen, fourteen and fifteen years old, leave off going to Sunday school? At this age they are naturally more interested in religion than during the three preceding years. Religion is, or should be a matter of spontaneous and vital concern during the entire adolescent period.

The first answer to this question is found in the fact that adolescent young people are interested, primarily, in using religion rather than in studying it. If they study it, the strongest motive for study is the desire to make personal use of it. The teacher of religion whose aim is merely to help them to pile up more and yet more information about the Bible, the Holy Spirit, or the Church—information that is not especially intended for use—need not be surprised if they lose interest and disappear.

In order to remain steadfast in their religious life these young folks must continue to build up a definite system of organized religious ideas which

is permeated with strong religious emotions and which produces actions of a definite religious character. Such a system is called by psychologists a potential "religious complex."

If the religious instruction previously given has not been systematic or well organized, it is difficult for a young person to become definitely and wholly religious. The religious ideas of persons who are indifferent to religion are usually disorganized and scattered. It is difficult for them to increase in religious wisdom because of mental confusion on this subject.

But it is also vitally important to have this definite system of ideas permeated with strong emotions. Religious emotions, however, cannot be built up except through actual, first-hand religious experience. The religious nurture of adolescent young people involves practice in prayer, in worship, in oral witnessing, and in service supported by religious motives. Unless this actual practice in religion takes place, the emotional elements will be weak and the potential religious complex will fail to have sufficient strength to be a controlling factor in conduct.

The adolescent's interest in religion is limited largely by the sense of value which grows out of this system of organized ideas, emotions and impulses. He is the conscious possessor of a religious

system which he recognizes as his own. Unless he feels it to be a vital part of his life, something of which he is not ashamed, something that brings satisfaction through use, indifference is sure to result.

Control from Without and from Within

For him to become habitually adjusted to the moral law, as interpreted by those who have charge of his life, is the child's great moral achievement during the years preceding adolescence. But during the years twelve to twenty-four, the problem is to make the voice of habit the voice of a conscience that is consistently obeyed. Responsibility for the appreciation and interpretation of the moral law now rests upon young people themselves.

It is because religion is the highest, the most sacred element within one's own life that it should decide what are to be the standards of one's conduct. Before adolescence, young people have little experience in moral self-direction. They get permission of parents or teacher to do that which is not covered by some former consent or approval or concerning which they are in doubt. To disobey their elders is to do what is wrong. To obey them is to do what is right. The element that is most sacred is without rather than within.

But this moral dependence is outgrown after the first dozen years. Adolescents feel free to express their own opinions of what is right or wrong conduct and to go ahead on the basis of those opinions. They take up the responsibility for their own behavior. Being thus consciously amenable to themselves, they naturally try to find within themselves something that they can tie up to. Religion is or should be this something. They should recognize the supremacy of their religious interests over all others.

What is Adolescent Religion?

Religion is simply one's whole bearing toward that which is held to have highest value. It is one's deference to (or rebellion against) whatever is felt to be of supreme worth. We worship the objects or persons that we feel to be most impressive and sacred.

The adolescent mind naturally moves out toward the ideal—toward whatever seems to be most powerful, most beautiful, most worthy of confidence, most majestic, most effective in causing things to happen. When it finds this ultimately real person, it feels a sense of obligation to him. The differences between self and the ideal are readily felt, especially by adolescent young people. To try to realize the ideal is a universal

adolescent endeavor. That is, religion is now natural.

Boys and girls of this age who are irreligious are unnatural and uncomfortable. They sense the fact that something is wrong. A young person endeavoring to conceal the fact of a life lived in defiance of the God of his childhood may try to appear comfortable and happy, but in doing so he is insincere and more or less dissatisfied with his own pretenses.

Conduct that is brought into harmony with one's conception of what is of greatest value, thereby becomes religious. It is thus that religion permeates all life and gives "tone" to it. Religion affects every thought, impulse and desire. A person who is religious thinks certain kinds of thoughts, has characteristic desires. He conducts himself in a particular way—as though he cared about God.

There are three distinct ways in which adolescent young people adjust themselves and their conduct to that which awakens in them this highest sense of value. One is through obedience; another is through personal appreciation; and the third is through belief. There are three outstanding types of experiences that are seen in the religious unfolding of adolescent life. One is dominantly volitional; another is emotional; and the

third is intellectual. At the dawn of early adolescence, the child is supremely interested in doing religious things. At sixteen, religious experiences affect his emotions, particularly. At nineteen, or later, his religious interest centers in beliefs, doctrines, theology, creeds.

Early Adolescent Religion

Usually, in the twelfth year, an outstanding type of religious experience occurs. Its most marked characteristic is voluntary and implicit obedience. The whole religious life is now assembled or organized around the doing of things that have the approval of the highest authority. This child does what he thinks the one highest in authority wants him to do. A whole-hearted decision to recognize the lordship of Him who has the greatest inherent right to rule over the life marks the culminating point in this twelve-year-old religious experience.

This supreme decision brings highest satisfaction. The mind is no longer annoyed by two or more conflicting influences that attempt to rule in conduct. This kind of behavior reveals consistency and sincerity. There is now response to but one voice. Conduct is morally sound.

Religious conduct during early adolescence is expressive and expansive. Impulses are both strong and numerous. There is also muscular

vigor. Normally, the mind is turned outward, away from itself and is interested in things to be seen and heard, good turns that need to be done. There is more conduct to be controlled than ever before. The stream of life is flowing more swiftly. It has greater volume also. Children of this age find joy in taking the initiative. They appreciate being in the midst of things that are "doing." They are highly suggestible, provided that the suggestion originates in a plane of conduct or experience which they recognize to be higher than their own. When this highest standard of what is right or of greatest value is enthroned within their own lives, its place therein recognized as supreme and authoritative, conduct becomes truly religious. Religion has become the mode of control in their conduct.

The years thirteen and fourteen are normally spent in putting this mode of control into practice. The supreme decision that normally comes at the twelfth year, has to be put into operation again and again—until it becomes throughly established or automatic. Self-will gradually becomes transformed into the supremely good-will.

During this time, attention must be directed, frequently, to the highest type of conduct as seen in the lives of heroes and in the absolutely perfect life of the Master. With this ideal in mind, adolescent young people become personally religious

through religious conduct. That which was external becomes internal. Standards become one's own. Moral and religious suggestions like those that originated in the Hero now begin to spring up from within. Choices are made in accordance with them. That which was received is now given back in a spontaneous way. Conscious effort to be good or to do what is right gradually disappears. The outside supports, so necessary in childhood, are no longer needed. Religion has become one's own. The ship that was held in place by "ways," "shores," "blocks" and other scaffolding in the yard is now launched and maintains its own balance.

One of the practical dangers during this intermediate or transition period is that of a growing lack of appreciation of those parents and teachers whose guidance and interpretations have led to this personal appreciation of the highest good. Young people of this age are idealists without much practical experience. They are apt to pick out the faults and weaknesses in the conduct of others and over-estimate their significance. The average fourteen-year-old begins to be an iconoclast. His opinions are formed hastily. He is ruthless in his criticisms. There is little patience for the gathering up of all the evidence before a final judgment is reached. This spirit often gives rise to the use of such expressions as "the old man" instead of

"father." A few years later, this critical non-chivalrous attitude toward persons, if permitted to develop may become the permanent attitude toward churches and other institutions.

The restraining influence of the religious ideal to which this youth has decided to become obedient must be quantitative as well as qualitative. The natural volume of impulses and activities, the abundance of interests and desires must not be interfered with. Religion must now provide for the opportunity of vigorous expansion in life. An early adolescent youth can be impulsive, vigorously active, adventuresome—he can enjoy fun, abhor dull routine, flee from the commonplace, and keep his most cherished secrets from his parents—all without breaking the Ten Commandments.

The religious ideal and the moral law which it sanctions must not stand in the way of his living an abundant life. If a new shoe is causing a blister, the thing to do is not to keep off one's feet and to lie in bed, but to get a more comfortable pair of shoes. Religion and religious institutions were made for life, and not life for religion. Early adolescent religious life is not less active, adventuresome, impulsive. It is expressive in a new and better way. The truly Christian conscience is not destructive and unnatural. It is supernatural, even autocratic, yet sympathetic and kind.

Middle Adolescent Religion

The early adolescent barely brings himself into habitual subjection to this higher will and law when he discovers that it is a new self with which he is dealing. There is now a still further expansion of life. A reaffirmation of loyalty is required, social interests are now intensifying. Friendships may or may not suggest compromise with one's former ideals. "To thine own self be true" is the great challenge of religion to middle adolescence. To keep God at the center of life and to go on making friends, following out vocational interests, accepting membership in various organizations, appreciating the aesthetic and letting altruistic motives find abundant expression is the supreme achievement during these years.

If a standard of value other than the highest or an ideal other than the loftiest has temporarily gained supremacy or has become an equally forceful factor in controlling conduct, social and religious salvation can be found only through conversion. Any attempt to serve two mutually antagonistic ideals—two hostile masters—is fatal. Dual morality is damnation. "Is thine eye single?" "Doest thou love the Lord thy God with thy whole heart?" "Simon Peter, lovest thou Me?" These are the questions which religion asks of the sixteen-year-old youth. "Blessed

are they pure in heart." Moral adulteration is now the most dangerous of all temptations. No secret social alliance must be permitted to undermine one's religion.

A vital part of the problem of experimental religion is now that of whole-hearted, warm-hearted obedience to the moral law and to the supreme loyalties already established within one's own heart and mind. It is continued loyalty to the highest loyalties brought over from the preceding years. Consciousness of sin should quickly follow any violation of conscience. Repentance and restored allegiance is the only road that leads toward tranquility of mind and soundness of character.

This period is often called the time of storm and stress. The reason is now difficult to discover. Religion is intensely personal. Varieties of standards are discovered in individuals who exert a strong personal influence. Motives other than those that are religious may seem to be adequate supports of good conduct in others' lives. Spiritual compromise may seem to be the price of friendship or of vocational success. The ethical code reflected in the by-laws of a fraternity, membership in which seems to be a social necessity, may conflict with one's own standards, built up through a series of former experiences.

It is also a time when the imagination readily pictures a lofty ideal and sees self in relation to

that ideal. Self is constantly being measured or tested by that which is heroic or sublime. Lofty conceptions of right conduct are "tried on" like new suits of clothes. Ideals exert a powerful influence but the ability to reach them seems, at times, to be utterly lacking. Thus the mind is drawn toward both the ideal and the practical, the perfect and the personal at the same time. And all this takes place at a time when sensitive personal relations to a complex social and intellectual environment are being maintained.

Social Aspects of Middle Adolescent Religion

Religious sentiments are now very closely intertwined with those that are social. Life is becoming less individualistic and self-centered. A middle adolescent young person readily appreciates those who have personal qualities which he himself would gladly possess or which others possess as a result of his own efforts.

A parent, teacher or pastor who ignores this instinctive desire for social experience, this delight in various forms of social service, and interest in social institutions or co-operative endeavor will thereby put himself out of sympathetic touch with young folks of middle adolescent age. The practical problems of management will so increase that failure will be inevitable. There is no au-

thority, even of religion, that can take the place of social influence. These young people simply will not be forced into what another arbitrarily holds to be right conduct for them and which they cannot appreciate. If they must, they wont.

Personal influence and example will succeed where autocracy and arbitrariness fail. The influences that are most effective in causing them to live religious lives arise in a social atmosphere created or maintained by religious persons who have large capacity for human sympathy and kindness and who appreciate the intensity of these social sentiments.

Directing various kinds of social service activities that are supported by religious motives, therefore, is an effective way of training middle adolescent young people in religion. If religious ideals are maintained and find expression in such forms of service as giving material relief in cases of absolute poverty, providing elevating types of recreation, awakening interest in self-improvement, caring for children or other dependents, and various forms of civic or community betterment, these ideals tend to become permanent and controlling factors in conduct.

If these young people never know the joy of such experiences, they cannot enter fully into their religious inheritance. Their religion must have a human tang and their social relationships must

have a religious tang. Religion is weakened and restricted by the absence of social imagination.

Likewise, by that social superficiality that often results when social experiences are excessively numerous, too complex and too highly varied. Religion is the natural bond of the noblest and most enduring friendships. A truly Christian motive in rendering service—not pity, merely, but genuine appreciation and love—often leads young people out into religious experiences which would otherwise be unknown to them. Love of God and love of fellow man are jointly meaningful during these years.

If social service is to result in the purification and strengthening of the religious life it should be practical; suited to the temperament, capacities and resources of the one who is to render it; proceed along permanently constructive and scientific lines; stimulate a social consciouness that transcends a single local church or demomination and includes the whole community. Some encouraging results should be in evidence before the efforts sink down on to the plane of dull, hopeless drudgery. The idea of achieving immortality through service rendered to an institution which abides through the centuries—the custodian of the personal influence of the saints of former generations—makes a powerful appeal to the middle adolescent mind.

Later Adolescent Religion

The first task of the one responsible for the religion of young people between the ages of eighteen and twenty and whose mental development has continued normally, is to help them to hold on to the religious sentiments, ideals and habits and the church membership which are already theirs. Loyalty to the church and church school, delight in doing God's will, vital appreciation of prayer, worship and Bible study, enthusiastic service supported by a religious motive, should all be kept alive. The vital religious experiences of the past must not be permitted to fade away. Sustain them at any cost. Mere consistency, however, should not be sacrificed in the interest of progress.

But in order to do this, the religion of childhood and early youth must become increasingly meaningful. At this age, young people try to understand as well as to enjoy their religion. Their enjoyment of it comes largely through deeper and clearer insight. They insist upon the right to ask questions. They are quick to discover weaknesses in religious organizations and institutions or to note any disparity between practice and profession. They are the full fledged iconoclasts.

The religion that controlled impulses and sentiments, during the preceding years, is now called upon to control the reason.

An elevated self-confidence and sense of power leads to discontent with responsibilities that are not correspondingly large. Service as well as loyalty is judged from the standpoint of the ideal. It is first pure idealism, then passionate idealism, and finally practical idealism that mark the successive stages of adolescent imagination. The capacity for self-sacrifice, power of endurance, sustained loyalty and quick response when help is needed are all seen in the kind of service rendered by our later adolescent young people in war time. They also suggest the kinds of opportunities for service which the church should supply. The moral equivalent of war-work is a pressing demand.

A fusing of patriotism and religion is characteristic of these years. The ideal of the Kingdom of God realized in actual civic, social, political and economic affairs appeals to them profoundly. There is splendid youthful courage seen in their readiness to undertake programs of social and political reform. The practical undertakings needed to create a truly Christian community and state, present a challenge to which they reply —"Here am I, send me." This is the youth who replies—"I can."

Religion is adapted to the need and capacities of this period when it is formulated into accurate statements of belief, when its historic origin and development are clearly set forth, when it is pre-

sented as a gigantic program—a going concern that needs the support of those who are strong, and when it can furnish guiding principles to help in choosing a vocation, a life companion, a political party, a denomination or a fraternal organization.

It is an interesting fact that young people are independently thoughtful in religious matters before they are capable of sustaining their religion without the help of others. This means that they begin to form their own ideals before they are able to manage their daily conduct. It is not always easy to bring practice up on to the level of profession. There sometimes follows a certain inconsistency between the two. The youth may be splendidly encouraging to us as to his purpose, and yet discouraging in his actions when with his crowd. We must be patient until his actions begin to catch up with his ideals, and help him to see what actions belong with his ideals and that religious creeds and denominational loyalties are intensely practicable.

NOTE: The strong word, "complex," is used here for a specific purpose, namely, to call attention to the damaging results of wrong pedagogical methods in the religious nurture of adolescents.

A fully developed religious complex is designated as a compact system of religious ideas, of marked emotional accentuation, which is split off from consciousness. It is more or less completely repressed into the unconscious, remaining there in a somewhat dormant state. Now and then it is called forth for a time. While in consciousness, it annoys and harasses the mind. Then it returns, like a disturbed ghost, to its resting place. Such is the religion of many an adult.

When adolescent young people begin to be indifferent to their religion, they take the first step in the direction of this disastrous "dissociation"

and "repression." It may be that they will never journey to that state where their religion actually endangers their mental integrity. But just as soon as a youth turns against his religion, it tends to take on definiteness through separation. Internal antagonisms spring up. A struggle is begun which may last through the remaining years of life. His religion is finally related to the mind only by means of dissociation and repression.

If religious teachers of youth could only be made to see the ripened results of their errors, in terms of religious complexes, they would have a new motive for self-preparation for their work.

Questions for Individual and Group Study

1. Compare the religion of later childhood with that of adolescence.
2. What is a potential "religious complex"?
3. What are some of the general characteristics of adolescent religion?
4. Why are the life stories of religious heroes especially appropriate for early adolescents?
5. How does the vigorous activity of early adolescent boys and girls affect their religion?
6. What are the outstanding marks of middle adolescent religion?
7. What practical difficulties are involved in being religious during these years?
8. What effect do social sentiments now have upon religion?
9. What are the chief characteristics of later adolescent religion?
10. Of what use is religion to young people in this stage of development?
11. Describe the creed-making tendency of later adolescence.

CHAPTER VI

RULING MOTIVES

Besides their religious faith and those impulses that find expression particularly in play, there are seven outstanding motives that are clearly reflected in the conduct of adolescent young people. They are pride, dissatisfaction with the commonplace, hero-worship, responsibility, group loyalty, chivalry and the "career-motive."

Pride

There is nothing which the average young person dreads more than to be the object of ridicule. This explains the absolute determination to have neckties or blouses, hats or spats, of the extremest mode acceptable to by the special circle of friends. Their idealism permeates their self-consciousness. This also explains why this public opinion of the boy's "gang" or the girl's "crowd" is taken to heart. It registers the degree of one's elevation or humiliation.

We may take advantage of this motive, even though it be not the highest one. It is a potent help toward cleanliness and neatness of person. It assists in learning social graces and in practising

the outer signs of courtesy. So far as it conventionalizes the youth's conduct, it delivers him from the more brutal vices, and if the motive can be lifted to the level of honor, it makes him immune to the lower temptations, for, as President Stanley Hall tells us: "Of all safeguards honor is the most effective at this age."

This is a good time in which to appeal to the pride of clan, to tell the stories of ancestors who were brave and pure and courtly, and set up a standard for the family beneath which no member of it will care to fall. The church school teacher finds that pride in the school which inspires loyalty is one of the most potent motives of student discipline.

"My children always sing better," the father of the Peet family of concert singers used to say in public, "when they are applauded." All lives give better music when they are praised. No matter what may be the perturbations in an adult leader's heart, he must be steadily retain the attitude of expecting right conduct. No matter how much the youth may become discouraged concerning himself, and during the moody years of adolescence there are many days of utter despair, he will always insist that, no matter how many mistakes or failures are made, the youth himself is going to come out all right.

More youths have been saved by feeling beneath themselves the solid rock of confidence on the part of adult leaders, than by any other one fact.

"It is a very dangerous, wicked thing," says Orison Swett Marden, "to destroy a child's self-faith." Children are very easily discouraged. Some of the most hopeful children develop very slowly, while some more brilliant show, during the process of development, very trying traits. While overpraise is as bad as utter neglect, appreciation of the effort and enthusiasm shown by youth at playing the violin, at making some little composition or some mechanical device, may be just the inspiration needed to bring forth a nascent talent to the sunshine.

In his "Mind in the Making," Dr. Edgar J. Swift gives us a striking catalogue of instances of men who became great who showed little promise during adolescence. Charles Darwin was "singularly incapable of mastering any language." His father told him he would be a disgrace to himself and his family. Napoleon Bonaparte stood forty-second in his class at the military school, but who were the forty-one above him? Patrick Henry "ran wild in forests, like one of the aborigines and divided his life between dissipation and the languor of inaction." So little ability did Sir Isaac Newton show that at fifteen he was

taken out of school and set to work upon a farm. Lord Byron succeeded in reaching the head of his class only by inverting the proper order, so that the most ignorant were temporarily placed first. Oliver Goldsmith's teacher "thought him one of the dullest boys that she had ever tried to teach." Henry Ward Beecher was a "poor writer and a miserable speller, with a thick utterance and a bashful reticence that seemed like stupidity." One simply cannot afford to prophecy failure for a boy who has not found himself.

Dissatisfaction with the Commonplace

During the years of pre-adolescence, boys and girls seem to appreciate repetition and routine. It is the familiar things that occasion satisfaction. Habits are forming and the habit-making experiences do not annoy. There is no serious objection to the same thing over and over. If the same experience is repeated regularly and frequently the child does not object.

But after adolescence has been reached, there is particular appreciation and exceptions. The commonplace palls. There is an intense desire to escape from mere routine. Satiety in any one direction is easily reached. Variety is the spice of adolescent life. Wanderlust seizes the mind at times and the impulse to migrate is overpower-

ing. The future time and distant place become burdened with great treasures. The mind demands excitement. Where there is no change there is little interest.

Even those adolescents who do not disappear mysteriously from home do become restless and frankly express dissatisfaction with familiar conditions. Ordinary clothes are no longer adequate. The plain and simple annals of lowly living awaken no appreciation. The majority of adolescents are unwilling to begin in the lowly circumstances where their parents began. To their friends or companions they apologize for home conditions that do not appeal to the imagination. Tastes tend to become extravagant. It is the uncommon thing that arouses curiosity and desire Patience is not a universal adolescent virtue.

Hero-Worship

Another ruling motive is that of hero-worship. "Every man," someone has said, "is some boy's hero." Many a boy who would almost fight at the implication that he is a "good boy" is quite willing to be any of the qualities characterized by the man he admires, who may chance to be one of the best of men. The youth is now a loyal St. Christopher, searching for his strongest master. "That boy looks upon me as his hero and I dare

not let him down," said a man struggling to keep his own conduct on a high moral plane.

You can guide a youth, Kirtley tells us, in the course you want him to take, by the interest he takes in those who are going that way. What an extraordinary personality must have been that of Mike Murphy, late athletic coach of the University of Pennsylvania, who could say to the men of a losing football team between halves, "If you can't win for the sake of Pennsylvania, if you can't win for the sake of your mothers and sweethearts, go into the game and win for me!" They won the game. How many professed adult leaders there are who could not say a thing like that without being laughed at? That such a man should live and not only talk so but be followed to victory is not at all incredible to your adolescent son. He has just felt that way toward some man himself.

The girl's hero worship is as absorbing, and as potent for character molding as the boy's. Her hero may be her father, or some other man of her actual acquaintance, or he may be a character in history to which she is adapting her growth toward a complementary womanhood.

But the "adorée" must be a tangible person. In the dramatic plays of childhood, she has "tried on" various characters as she saw them about her, and from the "feel" of them, she has built an

ideal, has chosen the elements most to her liking and built them into an ideal. Now she must see how this ideal looks in actual life. The woman may be hardly more than a lay figure for this marvelous drapery of perfection, but the girl is not conscious of that. If the parents have made it possible for the girl to know women who are both attractive and worthy, the girl will be pretty sure to choose for her worship one whose influence will be wholesome. Neither need the mother grieve that such intense affection is given to another. It is one of the ways in which the girl's horizon is widened and her experience deepened.

Was Dr. Slaughter too emphatic when he said, "The chief value of great men is to fertilize the imagination of adolescents?" He was saying that heroes have not appeared in the world's history at random. They are the final expression of various vocational types—the sailor, the soldier, the engineer, the adventurer, the man of affairs. Thus they connect themselves with the interests of childhood, they inspire children and youth to follow them. It is of distinct advantage if young people can be brought into either personal or imaginative relations during adolescence with men who are leaders, particularly in the vocational fields towards which they themselves seem inclined. Even better is it that they should know

a man or woman who is grandly following one of the idealistic callings. Some of us have felt that it was asset enough for such a life as his that Dr. Grenfell should come to the States every other winter from his heroic work in Labrador, simply that our younger people might meet him and grasp his hand.

Responsibility

Another ruling motive is that of responsibility. Many a boy will do work well if he is in charge of the job. Now, more than ever, we should give adolescent boys and girls opportunities to use their common sense. Resourcefulness and the power of initiative are important factors in the aim of American education. The responsibility of the government they cannot evade. In a democracy, the ability to originate and to direct affairs is priceless.

This is perhaps the place in which to emphasize the value of dealing fairly with our young people in financial matters. In many homes there is no definite understanding as to what money shall be given to the children; in others the small allowance of earlier years has been continued, the parent carelessly thinking that it represents as much as the child ought to spend on his pleasures. The result is that when the boy or girl wishes any

special indulgence, he goes to his father, who responds according to his mood or immediate ability, Then he holds up his mother for the rest of the required amount. The father feels consciously that he is not handling this as he does other financial matters, the mother recognizes her weakness in yielding to entreaty, and the youth feels that he has been treated like a little child.

The only proper way to treat a child in the home is to give him a weekly allowance, which will be one-fifty-second of the carefully estimated cost of his needs during the year, exclusive of board and such accidents as doctor's bills, to be paid over to the child without question every week. By this method, he gets an opportunity to learn the value of money by having enough with which to learn its value.

It is not in the bath tub that we teach children to swim; we do not send them to school without text-books; yet we expect them to learn the uses of money without money.

The value of the weekly allowance is in fact more than a device; it is a principle. The child, partly because of his preciousness and partly because he is of some real value in the home, deserves to be recognized as a sort of partner.

The home is the fountain of democracy and its advantages for practice in co-operation should be

utilized to the full. What he receives should not be doled out as a sum given an infant, but a fair share of the family income should be his. In return for this he should, of course, perform his share of service. What that service shall be should be put in the form of a contract at the time he begins to receive his income. The receipt of this allowance, like his father's receipt of salary, should depend upon his fulfillment of this contract. It is astonishing how far-reaching are the effects of this plan. It applies not merely to financial affairs but to the determination of other questions. The matter of money is so closely intertwined with all a young person's pleasures and problems that the placing of the youth upon his own responsibility and honor works out many difficulties of varied character.

Kirtley has put the matter clearly in these words: "To some extent his work ought to have material remuneration. Often he wants no more than the pleasure of helping and the appreciation he deserves. Those two rewards must never fail to come. If there is no form of interest he can take in his work, it will become only eye-service. He will be at cross purposes with duty. Co-operative partnership is most congenial to him. It appeals to his self-respect, enlightens him about

values and needs, and gives him an unselfish interest in others besides himself.

"It is of the highest importance that he receive some of the rewards in order to gratify and train his sense of ownership and responsibility, to satisfy his sense of right and to secure the uncoerced co-operation of his will. The sharing may be in indirect ways. Even if his part goes back into the common fund for the support of the family, he is usually willing, provided he can have the pleasure of being in the combine, and can retain his sense of freedom.

"His ownership of his earnings is to be recognized, even though he is not to be left without instructions as to the way he should handle them. Habits of thrift must be taught both in the work done and in the care taken of his possessions.

"Possessions mean power, and thrift is preparation for peace. He cannot take care of his own things unless he has a place for them which is his own. That is one of the reasons why a boy should have a room, a trunk and all the equipment with which to take care of his things."

It is hard for us to realize, as President King says, "that one of the inalienable rights of every human being is the right to make at least some blunders of his own." It is the rather startling theory of Gerald Stanley Lee that some people

by reading of sins in books, are prevented from committing some of their own. It may be that some of the faults of youth have a similar immunizing value in forestalling more serious deeds that otherwise might be committed later. In learning to swim, we expect a boy to begin by floundering, nevertheless we put him in the water; in learning to play baseball or golf, we expect him to miss the ball, nevertheless we put into his hands the bat or the stick; we do not, however, show a similarly free willingness for actual experiment in other matters of choice.

The boy wants to go to places where his parents feel they cannot permit him to go; other boys go, why not he? Is it not time that he was taught self-government and the sense of responsibility for his own behavior? Soon they cannot prevent him, as in the past, by simply prohibiting. "Would it not be wise to say," as an experienced mother suggested, "'Now, my son, it is time you learned to decide for yourself. Only a few years, and you must go from under the parental roof. Then mother and father may not be near to decide for you, even if you desire it, as no doubt you often will, so I shall not say you cannot go, but leave you to decide. You have perhaps had better teaching than some of the boys you mention; if so, more will be required of you by the hand of God.

I have confidence in you, and believe you want to do right. I shall be glad to advise you, but must leave you to decide.' By this course you may teach him a lesson in self-government, which is so frequently neglected. When your boy gets from under restraint, never having exercised the power of self-government, of self-control, he often goes into vice, and we wonder why the children of good parents should turn out so badly."

Girls also much need this practice in good judgment and self-direction. We have advocated during the earlier periods of childhood some measure of natural penalty. We must still trust ourselves, and our youth to some extent, to this method. Since we can no longer punish them, we must allow them to punish themselves. While it sometimes seems to us that the results of their conduct in pain or loss of reputation are serious, these are bound to be less serious than if the mistakes were made later, when they are away from home, as they are bound to do if they do not learn self-government now.

We speak of the self-assertiveness, the arrogance and "cantankerousness" of youth so often seen in connection with a vivid sense of responsibility and free self-direction. "These sharp-cornered stones," says James P. Munroe, "which we builders would like to reject, may be made, on

the contrary, head of the corner in the boy's education, for it is these qualities which will most quickly respond to any moral appeal."

"Sensitiveness" is another and very common characteristic of many girls and of some boys. If undirected, it leads to all sorts of misery for themselves and others. But it is the material out of which sympathy is made. Over-sensitive souls must be helped to see their privilege and their responsibility for a social use of their special make-up.

Here is another argument for giving the adolescent youth a room of his own. He needs a sanctuary, he needs a place to be by himself where he can think out his long, long thoughts. He needs a chance to get out of the influence of his gang and even of his parents, so that he may become a personality. Through the decoration of his room he can objectify his own thoughts, expressing his growing ideals through the articles, both useful and ornamental, with which he fills it. Here in hours of over-stress he can let off steam and make more noise than could be borne in any other part of the house. He will be fairly quiet everywhere else if he knows that there is one room always at his disposal for free self-expression. A boy as well as a girl sometimes wants to cry, and he ought to have the privilege of a wailing-post in solitude.

The youth is brought to full individuality chiefly by the exercise of responsibility. "The majority of people who have been of the greatest service in the world," says Mrs. Birney, "are those who are capable of taking responsibility."

Group Loyalty

If the child has a normal social development, by the time he is ten years old he should find himself belonging to a gang or holding a recognized place in a group. By the time he has completed his twelfth year certain strong but tender sentiments bind him to his bunch of pals.

This group loyalty, already awakened when the period of adolescence is reached, increases in intensity provided the gang in which membership is held had a progressively interesting program of activities. Thus a suitable play program for a group becomes a means whereby a youth's capacity for loyalty to social units or institutions is realized. He thus comes into possession of one of the great essentials of citizenship and Christian character.

The motive that unites a boy to the first gang in which he holds membership may be selfish. It is a means of getting what is otherwise beyond his reach. One boy, for instance, can "stand guard" while the others fill their pockets or blouses with

fruit. Later in some rendezvous, the harvest is equally shared. This selfish motive, however, is soon substituted for one that is unselfish. The youth discovers that to make a contribution to the welfare of the group is a source of joy. Loyalty reaches a higher moral plane when it is thus sustained by an unselfish motive.

If the things for which the group stands are in harmony with the moral law and Christian ideals, then loyalty to that group becomes a powerful factor in regulating conduct properly. It keeps the youth from doing the things that are disallowed by a morally wholesome public opinion. It gives him practice in controlling his conduct so that it will be pleasing to others. His social imagination is also quickened. The fight between his own gang and a similar though hostile group will help him later, more readily to ally himself to other adults in the attempt to overthrow a damaging social institution. One reason why many moral reforms proceed so haltingly is found in the lack of capacity for group loyalty on the part of the men and women of to-day.

Chivalry

The youth who hardly seems mature enough to accept responsibility for his own self proudly assumes the responsibility of caring for one

younger or feebler than himself. It may be hardly ennobling for a woman to make an appeal of her own weakness, but it is always inspiring to appeal to a boy's strength on her behalf.

Girls can be trained to accept this chivalry in a way that stimulates manliness, instead of with the self-conscious and selfish coquetry which spoils both the boy and the girl. The teacher in school, the leader in a summer camp, and the parent in the home find the youth who is asked to be responsible for the welfare of little folks seldom deserts or betrays his trust. "If he would be masterful, overbearing and pugnacious," says Munroe, "put him in charge of weaker or smaller boys, making him responsible for their safety, and, unknown to him, those wards of his will protect him far more than he will them."

In some neighborhoods emphasis should be placed upon the duty of teaching daughters to be chivalrous to their mothers. Why are we all under the impression that chivalry is a virtue becoming only to boys? Are not fathers sometimes too inclined to like to hold companionship with the bright, prettily dressed daughter, while the plainly garbed mother who made the pretty clothes sits, somewhat overshadowed, in the background? Here is a new place for the chivalry of fathers and the righteous self-assertion of

mothers. What could be fairer than that the daughter who loves pretty things should learn to make them? Could we not mass the sense of fairness in the family in such a way that mother should get her rights and regain her place and that daughter should give her the deference which the Proverbs tells us belongs to the "virtuous" (or capable) woman?

A Life Purpose

Gradually out of the varied experiences of adolescence grows a life purpose. The reader may not at first agree with that strong statement of President Eliot: "The career-motive holds more spiritual content than any other." Yet interpreting the phase broadly, is this not true? As soon as the youth has seized the helm of his own life, does he not find that he has repeated that critical experience which came to Robert Louis Stevenson when he said, reverently, that, after a restless youth, trying to master himself, he came at length "right about" and discovered that he has been in charge of "the helmsman, God."

"It is not of so much consequence," says President Hyde, "what a boy knows when he leaves school, as what he loves." May not a part of the meaning of this statement be that his interests, his choice of a vocation, his friendships, his relig-

ious purposes, all that constitute his life-ideal, are worth more than all his book-knowledge?

That is one of the most vital matters to be looked out for in the girl's school, as well. In this new age, the woman's life is as subject to the hazard of change as is the man's. It is as imperative that it should be planned and prepared and directed with a conscious purpose of fitting the needs of the world, instead of being allowed to drift.

Combination of Motives

Let us not think that these ruling motives are like a set of push-buttons which, when pressed, in turn release certain currents of activity. They are rather like the notes of a piano, and the wise parent-player finds that he can make music, by playing them in chords. Felix Adler instances the virtue of cleanliness, which he says we may arrive at by appealing at one time to the aesthetic instinct, at another to the prudential, again to the motive of self-respect, to sympathy, and sometimes to two or more of them at once. They all, he says, "say Amen! to the moral" instinct.

Questions for Individual and Class Study

1. Name seven of the ruling motives of adolescent young people.

2. How do you explain the fact that personal appearance is a serious concern during these years?

3. Why do adolescent young people object to being odd?

4. In what ways do they show dissatisfaction with the commonplace?

5. What are some of the benefits of having a regular allowance?

6. At what age should a boy or girl "go to work" and assume full responsibility for paying for board, room, clothes and recreation?

7. How can a boy or girl decide what vocation to choose?

8. How can girls be chivalrous?

9. In what way does group loyalty prepare young people for Christian citizenship?

10. What is the influence of the "career-motive" upon character?

11. How may the ruling motives of adolescence be combined?

CHAPTER VII

THE ADOLESCENT PRODIGAL

The Prodigal

Some adolescent young people endowed with exceptional vigor and precociousness do not yield readily to the influences which should be adequate to keep them within the bounds of good conduct. The play spirit seems to have gone wild. They are abnormally self-willed. They may be living in a world of baseless romance. An overpowering desire to know the world sets prudence aside. With the passions of maturity and the self-restraint of childhood, the vigor of a man and the judgment of a boy, they are ripe for any course of conduct which suggests itself to them.

Such boys or girls may drift into one of a number of different courses. They may play truant constantly or drop back of their grade in school; they may run away from home; they may, at home or elsewhere, become dissipated. In any case, they are likely to enter into many changes, perhaps failing in one school after another or in one position after another. They show a discouraging lack of aptitude for anything in particular within the ordinary range of adolescent behavior.

Juvenile Delinquency

During the ten years from July 1, 1899, to June 30, 1909, there were 11,413 boys and 2,770 girls who appeared in the juvenile courts of Chicago; 228 of the boys appeared on two offenses. The nature of the offenses is indicated by the following list*:

Offenses	*Boys.*	*Girls.*
Stealing	50.8%	15.0%
Incorrigibility	21.7	42.8
Disorderly conduct	16.2	6.7
Malicious mischief	6.5	0.2
Vagrancy	2.3	0.1
Immorality	1.6	31.4
Dependent charges	0.8	3.3
Truancy	0.7	0.0
Miscellaneous	1.4	0.1
Offense not given	0.0	0.4

More than half (fifty-one per cent) of the boys were brought into court for the violation of property rights. Eighty-one per cent of the girls were classified as incorrigible, disorderly and immoral.

The age of these delinquent children and young people was as follows:

* (The above chart and the succeeding four, together with some of the general conclusions are taken from "The Delinquent Child and the Home," Breckenridge and Abbott, published by the Russell Sage Foundation).

Age	*Boys*	*Girls*
7	0.4%	0.2%
8	0.9	0.5
9	3.2	0.9
10	6.3	1.8
11	9.6	2.5
12	13.0	4.4
13	14.6	7.3
14	18.6	15.5
15	22.0	26.3
16	9.6	23.8
17	0.2	14.2
18	0.0	0.5
not reported	1.6	2.1

"More than two-thirds of all the delinquent boys brought into court are from twelve to fifteen years of age." "On the other hand, a relatively large number of girls, 1,050, or thirty-eight per cent are brought in at the ages of sixteen to seventeen." Signs of waywardness appear later among girls than among boys. Going to work often means that the boy will "settle down." With girls, it may mean the beginning of temptation.

The economic condition of the families from which this large number of juvenile delinquents came is as follows:

Family Condition	*Boys*	*Girls*
Very poor	38.2%	68.8%
Poor	37.9	21.0
Fairly comfortable	21.2	7.6
Comfortable	1.7	1.3
No home	1.0	1.3

Thus it would seem that "the families of the delinquent girls are of a lower grade than are those of the boys." "In round numbers nine-tenths of the delinquent girls and three-fourths of the delinquent boys come from the homes of the poor." In multitudes of instances, deliquency is youth's protest against being forced to go to work. It should be kept in mind, in connection with the above table, that in the families of the well-to-do, particularly, are many instances of incorrigibility and other forms of delinquency which fail to reach the attention of the juvenile court.

Most eloquent are the figures indicating the fact that it is the orphan and homeless child—the child of misfortune—who is apt to become delinquent.

Parental Condition	*Boys*	*Girls*
Father dead	13.6%	17.8%
Mother dead	8.9	12.7
Both parents dead	3.1	6.3
Separated or divorced	1.5	3.9
Father deserted	1.6	3.6
Mother deserted	.8	.7
Both parents deserted	1.0	1.2
One or both parents in prison	0.1	.3
One or both parents insane or in institution	.3	.5
One or both parents still "in old country"	.1	.1

Thus it appears that in a total number of 11,413 boys who fell into the hands of the juvenile court, thirty-one per cent did not have normal parental care. In a total of 2,770 girls, over forty-seven per cent were living under similar misfortune. The primary need of the exceptionally vigorous, precocious, retarded or otherwise unusual youth is a home and good parents.

That the next great need is a good school is suggested by a study of the school records of 262 delinquent boys. The grades which marked the close of their school work were thus tabulated:

Age	*Grade*									
	1st	2nd	3rd	4th	5th	6th	7th	8th	High School	Per cent
10		1			1					.7
11							1			.4
12				2		1		2		1.9
13		1	5	8	8	8	3	7		15.3
14	1	6	5	16	44	29	30	11		54.2
15		1	2	6	4	12	8	7	1	15.7
16 or over	1		2	2	3	8	11	2	2	11.8

Only three of these boys ever reached high school. Only twenty-nine others got as far as the eighth grade; forty-five per cent did not get beyond the fifth grade; twenty-five per cent were below the fifth. Eighteen of the boys in the first, second, and third grades were fourteen years old or older.

One of the startling facts revealed in a study of juvenile delinquency is the large number of in-

stances where the offense was that of stealing in order to secure play equipment. The homes of 832 boys brought into the Chicago Juvenile Court in the years 1903–04 were located and it was found that only fifty-four per cent of the total number were within half a mile of any public place of recreation. That is, forty-six per cent did not have adequate opportunities for play. It is not so much that human nature is bad as it is that instinctive tendencies are not properly directed or have no adequate opportunities for wholesome expression.

It is unfair to the child to be endowed with the desire for muscular effort, yearning for companionship, delight in effort directed toward some end that involves risk and surprise, and other play impulses, and then to be deprived of suitable conditions under which to act. Not infrequently, the responsibility for the adolescent prodigal rests upon a prodigal city government, home, school or church, that does not have an intelligent appreciation of adolescent life or wilfully refuses to pay the price of coming into possession of such appreciation.

When the vigorous play impulses undertake to find expression under conditions of poverty, family misfortune, parental delinquency, abnormal congestion, confusion and ignorance—such as

is found in immigrant families facing the profound problem of adjustment—they are apt to constitute a problem for the juvenile court or voluntary charitable organization.

But the bad boy who appears before the judge of the juvenile court is not necessarily the product of poverty or of misfortune. "Even in the most respectable families there are boys who find the amusements provided by civilized life very dull and who must occasionally fare forth to feed the gnawing spirit of adventure." "The children of the poor are not more seriously delinquent than the children of the well-to-do, but rather—the offenses of the latter do not easily bring them within reach of the court. Bad children in good homes are for the most part disciplined at home or sent away to school, while bad children in poor homes get into the juvenile court." ("The Delinquent Child and the Home," page 160, 161.)

Shall He Be Put to Work?

When a working man finds his son restless or unsuccessful in school, he usually cuts the matter short by putting him to work. Sometimes this is the best course for those also who are not the sons of workingmen. If a child is suffering from too much luxury and ease or too much spending money or has become spoiled for serious work by

too much play and athletics, this may be just what he needs, and it may teach him the value of money and of school.

The work chosen, however, should be selected chiefly for its educative rather than its financial interest. It is to be thought of as another kind of school. The youth still needs an education, and to put him into a blind-alley occupation will not only stop his education but take away his courage. The only possible advantage of this sort of drudgery is that he may get so tired of it as to choose school again in desperation. There is, no doubt, a type of boy who must get his education in this way, and if ours be one of these we ought not to be discouraged if this turns out to be the course of study that fits him best. Sometimes superabundant energy put to work upon a business or a shop problem finds its own moral corrective by this means. With a precocious boy, work has the advantage of giving the body time to catch up with the mind, and it avoids the danger which comes from sending a child to college before he is old enough to appreciate the best things a college has to give.

Shall We Send Him Away to School?

Another alternative, adopted by many parents, is to send a difficult boy or girl away to school.

This is to be done only as a last resort. If the parents are actually incompetent through ill-health or engrossment or lack of ability, this expedient may be tried. The probability is that there are no persons on earth whom such a boy or girl needs so much at just this time, when he seems least to appreciate them, as his own parents. The moral effect of sending a child into exile is itself to be deprecated.

Parents, too, sometimes forget that the kind of school which they choose as a retreat for their son, a military academy for example, has also been selected by the parents of a good many other boys like their own. Wise and skillful though the teachers of such an institution may be, the boy's character is shaped so much more by his fellow-pupils than by his masters that the moral results of such a polite reform school are often quite disappointing. There are a few schools where daily hard work, carried on with enthusiastic school spirit, is a part of the program in which a misunderstood boy may develop leadership, discover himself and learn to appreciate his home.

Shall We Let Him Wander?

It is not so dangerous for a bright-minded boy to go out into the world and earn his living as some parents suppose. In some instances it seems

necessary to let the youth have free course for a while and provide for himself, while at the same time unobtrusively surrounding him with as many friends and helpful influences as possible.

Influences That Will Bring Him Home

The prodigal usually returns. One of many influences may bring him back. We are told of the prodigal in the parable that "when he had spent all, there arose a mighty famine in that land, and he began to be in want." The result of having his own way usually satisfies a lad within a short time. The time when he has used up his resources is apt to be coincident with the time when his new-found friends desert him and his new-found experiences pall upon him.

Sometimes sickness of body and sometimes sickness of soul brings him back home. Sometimes he simply awakens from his illusions, and knows the truth that his best future is to be where he belongs. Again, his experiences may have discovered for him new purposes which he hastens to return to fulfill.

As to which of the home influences is most powerful in leading him back, it would be hard to say. Home itself, with its food, its friendliness, its understanding, no doubt powerfully attracts him. The patient love of those who have awaited

his return and will welcome him without upbraiding him is enough. Yet no doubt the homely influence of force of habit underlies almost every prodigal's return. He simply cannot break the lengthening chain of right-doing which has been forged for him ever since he was a young child.

Usually the combination of simplicity, dramatized activities, patient companionship, a vacation experience that takes him to some distant place or reveals another world, and a just but stringent financial allowance, while retaining the youth at home, will tide him over this time of unrest until he awakens to better sense and self-command. Thirty days of labor voluntary on a freight boat in the Great Lakes quieted one boy. Indeed it made him homesick.

In reply to the question, "How can I gain the confidence of my daughter?" a wise mother has answered, "Never, never lose it; retain it, give sympathy, enter into all her plans and sympathize in all her trials; these may seem small to you, but they are her trials; and when you do not approve, do not be too stern and drive her from you; a word of advice and counsel will do more good than scolding and prohibiting."

So anxious are parents and other adult leaders both as to the good conduct and the good reputation of the young people in their charge that nearly

all need that admonition which is required more during this period than any other: Don't nag. It is hard to endure in silence the noisy turbulence, the ungoverned expressions of passion, the thoughtless and selfish conduct of this era, but the parent or leader can never hold a large influence over his youth by being little himself. Do not descend to his level. It is the one who retains a certain large, tolerant attitude who reaches that happiest of all events, the time when the young man or woman actually wants his counsel and help.

It is perhaps fortunate that during adolescence all boys and many girls tend to turn from their mothers to their fathers. Men, because of their broader daily experience, are supposed to look at things in a larger way, and the father who appreciates his privilege, ought at this time to be in a position to be trusted and depended upon as never before.

Encouraging Factors

There are some manifestations during this period usually considered trying that may be interpreted as really what we like to call "good signs."

The youth is garrulous. But this means that he is confidential. No matter if the boy bores you dreadfully with his football lingo, or the girl with her school gossip, be thankful that they

trust you so as to want to tell you their secrets. Never shut that door.

The youth is so susceptible to unworthy companions. But susceptibility is impartial. He must be equally susceptible to good ones, if they are as interesting. Help him to achieve better companionships. Don't try to shut that door.

The youth is not studious. Maybe he is protecting his health while growing, maybe not. The main point is not, What is he getting out of school but, What is he getting out of life? Life is more important than school.

The youth has such crude moral conceptions. Crude, but strong. And did you never notice how true he is to the few conceptions that he has succeeded in mastering?

The work is not to be judged till sundown.

There are some responsibilities that neither parent nor teacher are called upon to share.

Some Practical Suggestions

Don't Nag. You only fray the already overstrung strings. You numb the attention so that, in self-defence, the children no longer hear what you say.

Don't Snub. It paralyzes the minds of the children and checks their willingness to take you

into their confidence. It leaves a stinging sense of injustice.

Don't Spy. Don't read your children's letters. Stop a correspondence if you think you have to and are sure you can, but do it because of what you know about the correspondent and not because of what you have succeeded in reading of his letters.

Don't Quell. You can't. You are not big enough. Don't start what you can't finish. If you could finish it, you would finish the child. To break his will is to injure his character permanently.

Don't coddle. Unless the children are really ill, remember that they can stand a lot, and will be the better for it. You are making men and women, not mollycoddles.

Don't Hurry. "Time will unfold the calyxes of gold." Many things you are worrying about to-day will cure themselves to-morrow. Some of the best results that you desire are a process of years.

"Use your best mood" as often as you can. Be satisfied with your own mood before you try it on the child. Take more time to get into the right mood than you do to act. Most things are better decided over night.

Results To Be Hoped For

What may be hoped for is not finished characters, fully matured judgments, perfectly polished manners, before the years of maturity. But one may hope for these: the general disposition to will well and wisely; the ability of these young people to propel themselves after the pushing from behind has ceased; undying affection for parent or teacher, coupled with growing appreciation of what he or she has meant to them; and the power of handing on to their descendants the goodly heritage of bodily, mental and moral soundness, with all that means to society and to the world.

It is a task well worth all it costs. The price of saving a prodigal may be the real test of the adult leader's character.

Questions for Individual and Group Study

1. What are the chief causes of delinquency among adolescent young people?
2. At what age is it most apt to occur?
3. What are some of the influences that prevent the developing of the disposition to "sow wild oats?"
4. What is the influence of being put to work?
5. When should an incorrigible boy or girl be sent off to school?

6. What should be the attitude of the parent toward a run-away boy or girl?

7. What effect does it have upon a boy or girl to be turned over to the police and the juvenile court?

8. What influences will bring the prodigal back to himself?

9. What are some practical suggestions in dealing with "high-strung" adolescents?

10. If all adolescent boys and girls had the right kind of homes and other environmental influences, would the juvenile courts wholly disappear?

CHAPTER VIII

CHARACTER THROUGH PLAY INTERESTS AND ACTIVITIES

One of the most effective methods of giving proper guidance to the conduct of adolescent boys and girls is that of helping them to become interested in wholesome forms of play, and of properly supervising their leisure-time activities. To grow up with vulgar, untrained play interests or with the habit of spending leisure time in idleness, is to become limited in moral and social development. Suitable forms of play may be as educative, though in a different way, as are carefully selected courses of study.

The Educative Value of Play

"The craving for amusement is as fundamental and irresistible as the craving for food." No parent or teacher who looks upon play as "a more or less permissible sin" can hope to understand adolescent life in its natural richness and fullness. Play is a "natural, right and beautiful expression of the human. spirit." It is a wholesome means of self-discovery. It awakens a spirit of optimism, loyalty, co-operation and competition which are fundamental in the building of character. Prop-

erly supervised activities during leisure time can yield enlarged capacity for team-work, sensitive appreciation of justice and fair play, chivalry, perseverance, and heroic devotion.

The folly of trying to guide the moral unfolding of adolescent young people through the wholesale repression of their play instincts is becoming widely recognized. Any church or home or school that does nothing toward the guidance of these splendid, God-given play impulses, except to offer solemn warnings concerning questionable amusements, merits both unpopularity and active hostility on the part of boys and girls of this age. Commercialized, professionalized and demoralized forms of amusements have multiplied with phenomenal rapidity largely because this whole area of adolescent human nature has been either ignored or put under the ban of suspicion by parents, teachers and preachers. The abundant Christian life during these years includes vigorous play experiences. It is the part of wisdom to help young people to make right choices rather than merely to point out the dangers of wrong choices.

Parents in particular should never lose sight of the fact that when boys and girls begin to move out beyond the immediate range of their authority and the limits of the home circle, they are apt to make their first real contacts with the larger social

order through membership in a play group. The moral ideals that are reflected in the leisure-time activities of these groups become almost as binding as the law of the Medes and Persians.

Through play, young people can learn to govern themselves. The control of muscular movements is one of the primary lessons which athletes have to learn. Play teaches whole-heartedness. The careless or indifferent player is despised. The best forms of play require splendid self-control, keen interest, sustained attention, accurate knowledge, obedience to the leader, and group loyalty, as well as physical fitness. Whole areas of one's moral nature are realized when play ideals are high. To make oneself conform to such ideals during leisure-time activities has a twofold value. Through preoccupation of time and strength, it shuts out evil influences. It also gives one practice in elevating forms of self-government and other forms of self-realization. Such experiences are vitally educative.

Group Loyalty

Boys and girls who live alone most of the time and have very few friends or playmates and no group games, are sure to be backward in their social development. They may even reach adulthood without becoming skilled in team play or

developing capacity for institutional or social loyalty. Many churches and other organizations are weak because their adult members, never having learned the lessons of group play, are unable to work together. Their thoughts and sentiments are self-centered. They balk unless their own selfish interests are furthered through the common enterprise. They have never learned with the apostle Paul, how to put away childish things. Group games, if played successfully, involve mutual concessions and other personal adjustment. But that which abides, as a lasting benefit, is the developed capacity to give oneself heartily for the success of a common enterprise. To think as one of a group of individuals and to have a share in group emotions and collective undertakings is to stimulate group loyalty. Thus out of adolescent play comes one of the most valuable traits of good character.

Two Common Mistakes

The shameful trickery adopted by some workers in using a temporary or superficial play program as the means of baiting young people—drawing them within the range of the influence of leaders whose sole motive is ecclesiastical or institutional—stands exposed and condemned in the light of the true purpose of play. There are both

legitimate and illegitimate methods of recruiting a church or a church school. It is true that some young people are caught by the use of wrong methods. But in such cases, it is necessary to count the loss as well as the gain. What about those who have seen through the trick and were not caught?

Leaders who think of play merely as a device with which young people can be trapped and held long enough for them to become familiar with the ceremonies or beliefs of the church fail to understand the true nature of play and its place in building character. It is not merely a recruiting device. The church should supervise a program of play because of the physical, intellectual, social and even religious benefits that it brings to adolescent young people. A suitable program of play, properly administered, will be the most effective means of interesting irreligious young people in what the church is doing. It will touch the entire community. But that program should not be so modified as to serve this purpose alone. It should build up those already in the church as well as bring outsiders back into the fold.

The other mistake is apt to grow out of a tendency to put a low value upon play. In making out the time schedule for the activities of a local church for a given season, the dates for the most

important events or activities are given first consideration. The affairs that are thought to be less important are crowded aside altogether or are placed at disadvantageous dates or locations. Sometimes the only choice involves direct competition with religious services which are looked upon as absolutely essential to the spiritual life of the church. How many churches make practically no provision for a clear evening devoted to the social or recreational activities of the young people! And how often the seasonal programs of the different churches in a community make it impossible to carry out a co-operative program of recreation. If the church has a definite responsibility for the play life of its young people, it should provide suitable times and places in its schedule of dates and its plans for the use of the church plant.

Social Development through Play

Social development through play has three distinct stages during adolescence: First, from the twelfth to the fourteenth or fifteenth year, it is the group, class, set, troop or team to which the individual is loyal. Interest centers in the plans or welfare of the whole group. Above the individuals who go to make up the circle—yet within it, is the outstanding individual—the leader.

Second, during middle adolescence, certain individuals within the group awaken special appreciation. They make an appeal that is stronger than that of the others. There is a sensitive appreciation of the personal influence of each member of the group.

Third, this social specialization becomes more intense, usually, after the eighteenth year. It also involves those of the opposite sex. This does not mean that the earlier group loyalty to the smaller circle of intimate friends is abandoned. These friendships are conserved and form a vital background for this higher specialization. Young people like to form their particular friendships in the midst of social occasions when other friends are present.

Sex consciousness is naturally reflected in the play activities of adolescents. Boys and girls should be permitted to play together frequently *as groups* while they are of Scout or Trail Ranger age. Where the form of organization in the church school, the organized class, can be preserved as the group units for play purposes, this should be done and provision should be made for inter-class games and other recreational activities. These inter-sex relationships will naturally become more intense and specialized as young people advance toward adulthood. A play pro-

gram which does not make provision for this sex aspect of social development is both faulty and harmful.

Nature of Adolescent Play

Whenever the full range of play interests and impulses is given expression and activity is spontaneous and free, there is awakened a spirit of adventure, a yearning for distant realities, a desire for high achievement, a readiness to sacrifice self, a wholesome interest in personal appearance, and personal appreciation of playmates. In planning a play program for these years, the leader, whether he is parent, teacher or other adult leader, must have an active imagination, good prudential judgment and an all-embracing sympathy. Above all he must have the power to awaken the play spirit. The sail-boat or canoe symbolizes the spirit of adolescent play as well as its dangers and need of a steady hand.

Young people crave those forms of play into which they can throw their whole selves, or at least those portions of their selves that have not found expression in study and other forms of work. The pent-up ideals, enthusiasms and loyalties, the interest in skill, beauty and power, the muscular intoxication, fondness for rhythm, romance, and adventure, all suggest how richly varied and

intense must be this ideal program of play. Merely to warn against the dangers of wrong methods of expressing these play impulses and at the same time, to provide no adequate substitutes for popular forms of commercialized, professionalized and demoralized amusement is to reveal either ignorance and incompetence or a lack of faith in adolescent boys and girls.

The Ideal Program—Early Adolescent Period

The ideal play program and organization for boys and girls of early adolescent age who belong to graded church schools, will have to be fashioned in accordance with the following principles:

1. It will be more like an educational movement within the churches than a preconceived and closed system of specific activities produced independently of the churches and handed over to them.

2. Its program will be so elastic and its suggestions so varied and practicable, that it will be adaptable, easily, to the needs of local churches, schools, and neighborhood family groups.

3. One of its primary concerns will be that of selecting and training adult leaders who are loyal to the homes, the churches, and the public schools to which the boys and girls belong; who are

capable of arousing and sustaining the play spirit; and whose personalities are such that association with them will greatly increase the social, moral, and religious inheritance of the coming generation.

4. Its program and organization will be such as to make a direct and vigorous appeal to the natural, spontaneous, play interests of early adolescent youth. In this particular it will be as scientifically graded as the instruction given in the schools.

5. Through it the entire system of formal religious and ethical instruction provided for this age by the church schools will be concerned and made increasingly influential factors in the lives of the boys and girls. It will be so administered that they will look upon the church as the best patron of their play. This correlation between instruction and play will facilitate the use of teachers as supervisors of play.

6. While there will have to be two distinct programs, one for boys and one for girls, the two will be similar in the majority of the activities provided. Definite provision will be made for groups of boys and of girls to play together as groups.

7. There will be generous provision made for all sorts of out-door activities. Camping, woodcraft, hiking, trekking, out-door plays and games,

nature study, and out-door sports will awaken enthusiasm. The church school camp will be a conspicuous feature.

8. There will be relatively little ritual of ceremony. A minimum of formality will characterize the in-door and out-door meetings. The emphasis will be upon varied physical activities that appeal to the imagination and which otherwise conform to the laws of physical education.

9. The unit of organization will be clearly defined, eight being the most satisfactory number for the purpose of directing multiple behavior. Group ideals and commonly accepted principles of practical ethics will be made effective through group loyalty and appreciation of the adult leader.

10. It will have to be a program in which all of the denominations can co-operate, which conserves denominational loyalty in a wholesome way, and under the national leadership of men and women of recognized official standing within the churches.

11. It will take account of the hobbies of individual boys and girls, imparting much valuable pre-vocational information and skill.

12. The use of a special uniform or other symbol of common interests and loyalties is a psychological necessity growing out of the newly awakened self-consciousness of early adolescence.

13. Its principles of organization will be such as to place the task of self-government progressively in the hands of the boys and girls themselves. Thus capacities for leadership will be discovered and realized. The art of directing the activities of others will be mastered wherever leadership capacities exist. Out of it will come strong civic and religious leaders.

14. Through the maintenance of distinct departments at National Headquarters and the employment of specialists, an invaluable and nation-wide service will be rendered in combatting the influence of bad literature, in stimulating good reading, and in awakening interest in clean athletics and other profitable leisure-time activities.

15. The entire program will be so formulated and administered that the awakening community consciousness and sense of civic responsibility will be greatly stimulated and re-enforced by intelligent loyalty to home, church, and public school—the most important component parts of the community.

The Ideal Program—Middle Adolescence

The ideal play program and organization for middle adolescent youths who belong to graded church schools will recognize the following prin-

ciples in addition to those numbered 1, 2, 3, 5, 6, 7, 10, 11, 13, 14 in the above list:

1. The adult leader will be less and less conspicuous. He will provide for greatly increased opportunities for practice in leadership. The boys and girls will be given greater freedom and responsibility in initiating and carrying through plans for their leisure time.

2. Loyalty to the community will be a conspicuous part of this program. Rapid increase in civic knowledge and skill will be provided for. Play, in many instances, will merge into practical forms of community civics.

3. This program and organization will have to be very distinct from that provided for early adolescents. The Canadian program in which boys from twelve to fourteen years of age are called "Trail Rangers" and those of fifteen to seventeen years, "Tuxis Boys," shows great practical wisdom. ("t" and "s" stand for training for service; "u" and "i," for you and I; and "x" for Christ at the center.)

4. A greater amount of secrecy and formality and the "trappings of ritual" will be included in this program. The well-known popularity of secret societies and high school fraternities is suggestive.

5. Greater attachment between individuals, a

quickened social imagination, romantic idealism, and general personal sensitiveness all require that mechanical notions of organization must give way, now, to those that are more spiritual. Personalities must be taken into account.

6. Specialization in play is also beginning to appear. These young people tend more and more to select the types of recreation that appeal particularly to themselves as individuals. There is less of mere common play interest. The program must be in a true sense, their own.

7. Middle adolescent young people must be carefully protected from the harmful results of an excessive program of leisure-time activities. Interests are so personal and so intense that it is easy for health to become permanently injured by excessive indulgence in play.

8. The amateur spirit will be carefully preserved in all athletic, and in the majority of the vocational activities.

Play and Recreation for Later Adolescent Young People

There are eight principles that need to be recognized by those who are responsible for the leisure-time activities of young people, eighteen to twenty-four years old.

1. Their recreational needs and interests are

determined largely by the social, educational and vocational groups to which they belong. The same program will not appeal equally to college students and mill hands, or to girls attending a finishing school and those working in a department store. To be truly recreational, play activities should supplement or round out the program of work.

2. Play must now be carefully regulated in the light of the study program or other responsibilities. Vitality is not limitless. Nervous exhaustion and even permanent ill health is the price too frequently paid for an excessive play program during these years.

3. To keep the ethical standards of the individual pure and high now involves the elevation of the current or popular opinions of the entire school or community. The boy or girl who shuns oddity with instinctive spontaneity and perseverance has a hard time to hold play ideals that are above those of "all the others."

4. The rate of development—intellectual, physical and social—must be taken into account. At nineteen, some young people are but fourteen years old in their social development. An individual may be precocious or belated in the development of any aspect of his nature. Play, in order to be spontaneous and natural, must take

into account the actual stage of development rather than the mere number of years of physical existence.

5. Social interests and sentiments now tend to become intense and focussed upon a few individuals. This is the age of confidences. Love between the sexes is the most powerful influence determining the character of play. After ten years of experience in supervising the leisure-time activities of young people in a social settlement house, a careful and mature student of this question gave it as his opinion that the most popular forms of play are first, dancing; second, debating and dramatics.

6. Young people of this age resent what appears to them to be interference on the part of older people. They like to direct their own affairs. Instinctively, they avoid personal embarrassment. They enjoy a large measure of self-direction. They face responsibility gladly. Achievement is their great watchword. If the supervisor or chaperon is tactful and has an abundance of common sense, however, his services are keenly appreciated.

7. Play is now so permeated with the spirit of altruism and practical idealism that often it takes the form of serious endeavor. This play spirit is naturally carried over into the field of actual

toil. Abounding energy and sense of mastery are dominant even in the closing hours of a hard day's work. For these young people to succumb to a spirit of drudgery and mere routine fidelity is unnatural.

8. Play of some appropriate kind is necessary to keep life from growing old prematurely. People grow old because they cease to play, rather than cease to play because they grow old.

9. The play program for these years should involve consecutive, cumulative interest. Plans should be laid that involve several weeks or months of uninterrupted activity or interest. They should cover an entire season. When plans are laid in the Fall for a dramatic or other production to be presented in the Spring, there is no break in the interest of the young people; but, on the other hand, it increases in intensity through the months.

10. The best kinds of play are those that have a direct bearing upon the outlook into the immediate future. These are the golden years of preparation for civic, social, economic responsibility. Hence, the play program should be supervised by those permanent institutions to which the life-long loyalty of these young people should go out, and which will conserve the abiding influence of their lives.

Some Practical Suggestions

The primary responsibility of adult supervisors of play or leisure-time activities is to help the boys and girls to get into a happy, playful mental condition. When pleasurable emotions are uppermost, the problem of finding suitable games or other play programs is simplified.

A definite program should always be mapped out. Idleness or aimless activity is not play. "Work well done is the best of fun." The gang of loafers standing on the street-corner do not have as enjoyable a time as do those with a definite plan to be carried through. A so-called hike is no hike at all unless it takes the hikers to a certain place and for a specific purpose.

Adolescent boys and girls should never get the notion that for the best kinds of play, they must go beyond the active interest and range of the home, church and school. The responsibility for play activities is coming to rest definitely upon the church school. This responsibility should not be shirked. These boys and girls should come to the conviction that there is no fundamental antagonism between the church's system of formal religious instruction and its plans for their play.

Leadership in play and recreation comes only as the result of careful study and training. It is not

everybody's business. It involves an art, a technique that is clearly defined and which should be patiently mastered before large responsibility is assumed.

Questions for Individual and Group Study

1. What are some of the moral benefits resulting from wholesome play?
2. Why is it dangerous to try to repress the play spirit of adolescent boys and girls?
3. Point out the responsibility of the church for the amusement and recreation of its young people.
4. Why is it wrong to use play merely as a means of recruiting the church school?
5. What is the responsibility of the home in this regard?
6. When is it wrong for young people to dance?
7. What are the chief characteristics of play during early adolescence?
8. Middle adolescence?
9. What eight principles should be recognized in planning a play program for later adolescents?
10. Why should the churches of each community co-operate in providing a joint play program for all the people?
11. Point out some practical suggestions for leaders of recreational activities.

CHAPTER IX

PRINCIPLES OF RELIGIOUS EDUCATION FOR EARLY ADOLESCENCE

The entire task of religious education during the years twelve, thirteen and fourteen may be summarized briefly in the following ten laws:

I. The Law of the Expanding Life

During these years there is a remarkable increase of newly awakened instincts, interests, desires, and impulses. In this rapidly broadening and deepening current of experience, are found yearning for personal expression and appreciation, joy in escape from the commonplace—from merely routine or habitual living, desire to belong to a social group, interest in the simplest forms of leadership, love of adventure, ready appreciation of humor, hunger for varied sensuous experience, keen delight in rhythmical muscular movements and in skillful achievements, readiness to enter into competition or into co-operation, yearning for distant realities, fondness for books that picture thrilling situations, appreciation of aesthetic values. A flood-tide of new interests has set in. Habits are broken up. It is the time of the soul's overflow.

After a rain, the clay road on a country hillside is deeply cut with grooves made by the wagon-wheels. These deep grooves harden with the returning sunlight and dry winds. Then comes a heavy shower. For a time, the water is readily carried off by running in the courses made by the wagon-wheels in the plastic clay. But as the volume of water is increased, the grooves become full and overflow. Then it is that new courses are cut and finally a large channel is worn in the highway. Habits, like these ruts, are capable of carrying the current of life during later childhood. But with the coming adolescence, life overflows them and many are swept aside by the deepening current.

Christianity is the religion of the abundant life. Christ came that these boys and girls might have adolescent life in abundance. Religion must therefore expand with this expanding life. Religious habits, such as church attendance, daily prayer and Bible reading are put under a heavy strain to hold these new spiritual out-reachings. The forms, customs and regulations of childhood should now become elastic.

II. The Law of Transition

Help these boys and girls to make the transition from external to internal moral control; from

implicit obedience to external authority to that of conscientious self-guidance; from habit, guided by the approval or disapproval of parents or other adult leaders, to habit built up through spontaneous desire and voluntary choices. During this transition, however, let there be no decrease in the honor or respect shown to parents and to all that is worthy in family traditions and home influences.

These are the years when boys and girls are neither children nor youths. They are in a transitory stage. Many of the marks of childhood are still upon them, but there is an up-reaching, an independence, a restlessness of mind and body which indicate the dawning of youthful qualities. They are too young to proceed upon the assumption that they can disregard the counsel and wishes of parents. Yet parents should give them a larger measure of self-direction.

It is positively dangerous from the standpoint of moral development for a fourteen year old boy or girl to get the notion that self-will should be regarded in preference to every other will. If the new sense of freedom is overstimulated and the parental or other adult will is defied or deliberately ignored, it is easy to begin a career of incorrigibility, lawlessness, and even of crime. To refer to father as "the old man" is to reflect a state of mind that should be set aside for one

showing proper regard for a will and moral judgment superior to one's own. To sustain their filial devotion takes much of the crisis out of these critical years.

The most prevalent weaknesses to be guarded against are flippancy, carelessness, irreverence, unkindness, recklessness, impatience, and exaggeration. The new sense of freedom is apt to carry them too far. There is a tendency to discard old things before those things have ceased to be useful. In this state of mind, respect for proper authority easily slips away.

III. The Law of the Creative Imagination

The imagination of early adolescence is far more active than in the preceding years. It is re-enforced by the new desires, impulses, interests, and emotions which are now awakened. It has the power to reassemble the mental pictures that have had their origin in actual experience. But these new pictures and visions have their setting in the midst of warm emotions and vigorous impulses. They have more substance and a greater amount of originality. The early adolescent imagination is creative.

This splendid power of the mind moves out instinctively along several lines but chiefly in the direction of that which is motor and social. Phys-

ical achievements that awaken the praise of the other members of the gang or that surpass the record which some one else had made are the sources of real pleasure. Ideals of both skill and endurance are held vividly before the mind. Likewise the stories of heroes, adventurers, and missionaries make a profound appeal. There is an almost intuitive appreciation of the kinds of conduct that will awaken the admiration of others of one's own kind.

Guide the moral imagination of these boys and girls directly toward the transcendent Jesus Christ. Let Him be the ultimate concrete reality in which their moral idealism finally rests; let them feel that higher than He, there are no values. Provide practice in those forms of devotion which strengthen the personal bonds between them and Jesus, their friend and hero. To this end, as far as possible, simplify the religious organizations which provide programs of study, worship and expressional activities. Encourage those forms of service in which the moral imagination influenced or standardized by admiration of Jesus can find adequate expression.

IV. The Law of the Reading Craze

The so-called reading craze reaches its point of greatest intensity at about the fourteenth year.

If an abundance of interesting books are available, the average boy or girl will then spend more time in reading than in any other form of leisure-time occupation. An abundance of biography and fiction saturated with human values and breathing the spirit of adventure, loyalty, heroism and chivalry should be placed in their hands. Cultivate in them a taste for the best literature. The right kind of books can be used to strengthen memory, stimulate social imagination, quicken wholesome impulses, enrich the emotional life, disengage moral energy, provide spiritual insight. Clothe all religious instruction, therefore, with life—active, heroic, throbbing, divine life. For it is imagination that stimulates imagination; sympathy nourishes sympathy. At the time of the soul's overflow, there shall be intimate familiarity with the biographies of those great characters whose souls had the mature power of overflow.

But the other side of this question needs most serious consideration. A few years ago, cheap, degrading books circulated rather freely, though often in a clandestine way, among boys and girls of this age. The day of the "dime novel" is past, however, for the motion picture shows are gathering in so many of the dimes. This same trash, fearfully injurious to the imagination, positively

harmful in its influence upon moral judgments and religious sentiments, has now reappeared in thirty-five cent and fifty-cent editions and is purchased as gifts by adults who are ignorant of the nature of their contents. Some of them are found in church school libraries and many department stores handle them in large quantities. Eternal vigilance is the only price of safety from their damaging effects.

V. The Law of the Play Life

Play is best understood as those forms of activity in which the mind, while controlled by pleasurable emotions, finds expression without serious difficulty. If people are happy, they tend to play. The early adolescent mind is so full of enthusiasm, optimism, confidence, and eager anticipation that it is very apt to express itself in some form of play. That is, play becomes a most vital factor during these years.

Provide a suitable all-the-year-round program of recreation and tactfully administer it. Boys and girls can now play together with great profit if they have proper supervision and play together as groups. For one or two weeks, live with them in the church school camp. Here let all wholesome play impulses have fullest expression without the suggestion that Christian ideals are there-

by violated. Let the church be the best patron of their play. Do not let them arrive at the conclusion that in order to find the best, the most appealing play or amusement, they must go beyond the program and influence of the church and church school.

It is expected that our adolescent boys and girls will develop increasingly substantial loyalty to their churches. But it is frequently forgotten that this loyalty must be nourished by experiences yielding a maximum of pleasure. It is difficult for young people to be increasingly loyal to an institution that does not minister to their whole lives—to every part of their natures. Their sense of value unconsciously unfolds in an atmosphere which kindles pleasurable emotions.

VI. The Law of Individual and Group Service

The budding altruism of early adolescence needs to be guided into simple and practical forms of service. The habit of the daily good turn, supported by religious motives and free from a spirit of self-righteousness, should be built up during these years. In providing awards or recognition for such service, have a care not to injure or contaminate what should be the pure altruistic

motive. Diligently avoid whatever tends to stimulate a spirit of Phariseeism.

The suggestion of William James: "Strike while the iron is hot" is especially pertinent in this regard. Every adult Christian should have as his permanent possession a state of mind which naturally, easily, habitually finds expression in service to others. The most strategic and educationally economical time for the establishment of this habit is while the youth is socially sensitive, instinctively interested in the welfare of others. Practice in being of service is easier and much more pleasant if it is part of the recognized program of a social group in which membership is held.

If the Church needs mature members who are habitually generous, self-sacrificing, and loyal, it should make provision for its young people to have practice in these virtues during that period when practice will have the greatest influence in permanently molding character. The splendid group loyalties of early adolescence make it relatively easy for these boys and girls to give themselves freely in service to others.

VII. The Law of Conscience

The most important moral task which the child faces during the first dozen years of his life is that of building a conscience. The material out of

which he builds it is the moral judgments of his parents, teachers, and others who help him to control and to guide his conduct. If they are consistent, certain moral preferences will be established within his own mind.

Equipped with these preferences for certain kinds of behavior, the child passes over into the period of youth. The task of moral self-direction or guidance is now taken up. He is conscious of the fact that some kinds of conduct yield pleasure and others, pain or annoyance. He feels the former to be righteous and the latter, sinful. The voice of conscience is recognized as the voice of God.

But life is now so enlarged that this newly functioning conscience has difficulty in deciding all of the moral questions that arise. For each of these boys and girls, therefore, provide the help that comes from intimate association with a man or woman whose Christian conduct is set in heroic mould, whose own religious life retains its adolescent qualities, who incarnates their personal ideals. Beyond this, arrange for frank, personal conferences in order to help them solve the innumerable practical problems of everyday, Christ-like living and service. If their home and school environment offer little direct help and encouragement in solving these problems, redouble thy diligence.

Provide wise answers to such questions as "Can a person be a Christian and . . . ?" Diligently avoid the inculcation of that unnatural, extreme spirituality that will cause them finally either to enter a monastery or convent. Do not pitch conscience in too high a key.

Guard also against pitching it in too low a key. Moral carelessness or looseness is most damaging during the years twelve to sixteen or seventeen. To fail to possess a wholesome and sensitive conscience at the time when later adolescence is reached is most dangerous.

VIII. The Law of Repentance and Confession

During these years, conscience is tender and inexperienced. The power of consistent moral self-control has not yet been acquired. Errors in judgment and in action are inevitable even under the most favorable circumstances. Carefully guard early adolescent boys and girls from temptation.

But if, by any chance, sin should appear in their lives, give thy utmost dilligence to teach them the sweet exercise of repentance and confession. Do not let the memories of sinful actions lie buried in the mind as permanent annoyers. Moral perspective is injured by it. Show them how to secure divine forgiveness. Help them to

enjoy the relief which Christ, the Saviour, offers to the penitent mind. Save them from the moral misery and mental wretchedness of arrival at maturity without having acquired the power to repent and to clear the mind of a gnawing sense of sin.

IX. The Law of Church Membership

At this time when there is an instinctive desire to belong to social groups, the psychological foundation of church membership is provided. No boy or girl should pass through the period of early adolescence without having the privilege of satisfying this natural desire to unite with the church. The high spiritual ideals of the church are not a barrier now as they will be if membership is deferred until adulthood shall have been reached. It is a definite part of the adult leader's responsibility to awaken and strengthen the desire for fellowship within an organized group of followers of Jesus Christ.

Give such explanations of the common beliefs, ceremonials and practices of this holy institution as will make membership within it meaningful, helpful, joyful. These boys and girls should now begin to grow into the common beliefs and practices of the church rather than be permitted to form erratic or arbitrary beliefs and attitudes

which will greatly increase the practical difficulties of their joining the church in later years.

It is of special advantage that this desire to identify oneself with the organized forms of Christianity have the hearty approval of parents. In those cases where parents object, it will usually be found that they do not fully understand the advantages that will come to their child if he takes this important step.

X. The Law of the Fuller Life

Early adolescent loyalty to the church school and the church, to parents and other members of the family, to the public school, and to the play group directed by leaders who are themselves loyal to Christ and His Church, constitute the best preparation for the years of storm and stress which follow immediately. A balanced program of activities leads in the direction of a balanced character. Leisure-time occupations should be consistent with and re-enforce the lessons included in the program of formal religious instruction. It is the one who, himself, is living the fuller life who can appreciate the personal qualities of a hero like Paul or Moses or Elijah. In developing along the lines of the four-fold standard, it will be discovered that body helps mind no less than mind helps body; that religion helps both

as well as purifies and strengthens the social nature.

This fuller life comes as the result of youth's endeavor to realize the ideal. Imagination is active. Present attainments do not satisfy. There is an inevitable up-reaching and out-reaching that is satisfied only by a sense of the expansion of life. It is the time of "strikingly pure idealism." There is a genuine interest in victory over weaknesses or discovery through new and enlarging experience. It is not only the body but also the spirit that is restless and eager to grow. With Saint Augustine, the early adolescent can truly say: Thou hast made us for Thyself and our hearts are restless till they rest in Thee. Religion is now personal. Life takes on its natural richness and fullness only when it comes into vital possession of the truths that have nourished the lives of heroes and saints.

Questions for Individual and Group Study

1. If an early adolescent boy or girl wants to become a member of a church and the parents are unwilling, should membership in the church be postponed or denied?

2. Under what circumstances is it right for a thirteen-year old to be disobedient to his parents?

3. In what ways does life expand during this period?

4. Point out some of the physical, mental and social differences between a normal ten-year-old boy and the same boy three years later.

5. Why is suitable recreation especially important during early adolescence?

6. Explain the educational value of the "reading craze" if properly directed.

7. Why does the character of Jesus make a special appeal to early adolescent young people?

8. Discuss the practical problems of every-day Christian living during the years twelve, thirteen and fourteen.

9. Why is it dangerous for these young people to violate conscience?

10. Why is membership in a church a vital spiritual need of this period of development?

CHAPTER X

PRINCIPLES OF RELIGIOUS EDUCATION FOR MIDDLE ADOLESCENCE

I. The Law of the Integrating Personality

The period of the awakening personality is followed by that of the integrating personality. During middle adolescence, the youth faces the task of assembling all of the desires, sentiments, ideals, impulses, habits, preferences, loyalties, interests—all of the parts of his personality which he has realized during the preceding years. He must find and cherish the true center of his own selfhood. Centripedal forces are at work. He needs to discover some method of achieving integrity or a plan of organizing all of the component parts of his character. The parts must be assembled according to some plan.

It is because his religion is the supreme value—the natural center around which all else should be organized—that religious education is so important during these years. Any attempt to integrate all of the parts about some other center such as pleasure or a career, group loyalty or chivalry, will fail to bring ultimate harmony, simplicity and greatest strength.

II. The Law of a Single Loyalty

It is only by maintaining one's loyalty to the religious loyalties of the preceding period that this personal integration can be safely achieved. "Wilt thou be made whole" is the inescapable challenge of religion to this life. It is impossible to be loyal to one's religion and also to a social group that is avowedly irreligious. Guard against any attempt to organize the personality around two standards of value. Numberless, practical, personal difficulties arise when a twofold center of life is attempted. Simplicity and absolute sincerity are the very essence of moral integrity. "If thine eye be single, thy whole body shall be full of light." There should be one consistent attitude toward all things. Character is a circle. It has but one center. It is not an hyperbola, having two centers.

The beginning of the dissociation of piety from goodness, and religion from morality usually takes place during these middle adolescent years. Partial consecration to the Jesus ideal leaves room for antagonisms to spring up within one's self. As each opposing loyalty becomes more firmly established, a dual life proceeds from them. Membership in the church is no longer a guarantee of moral integrity in business or social life. Conscience becomes habitually violated in some particulars.

III. The Law of Conversion

If a false or a dual center of personality has been adopted, conversion becomes necessary and imperative. Conversion may involve a renewal of one's loyalty to a previous loyalty, temporarily abandoned. Or it may be concerned chiefly with the vigorous and final rejection or overthrow of a desire, an interest, or a habit that is unworthy but which has been competing for the place of supremacy. The enthronement of self-will or the sweeping rejection of all external authority in early adolescence, often lays the foundation for a spiritual crisis in the following period.

This experience of conversion during middle adolescence, usually affects the feelings profoundly. It will never again take place with as little difficulty and personal pain. Therefore, see to it that any early tendency toward false or unworthy integration of the self is now brought to an end. Life is still so plastic that conversion can take place without loss of those fundamental elements out of which mature Christian character is built. In later periods, all is not salvable. Only a partial realization of the true self is possible.

IV. The Law of Adolescent Mysticism

The religious life is now dominantly emotional. It is less impulsive than it was and less critical

than it will be later on. Feelings are easily aroused. Sentiments come and go like the ceaseless tides of the ocean. Religion is taken to heart. The higher types of mysticism contain a message particularly suited to the needs of this life. The practice of the presence of God is a wholesome, natural exercise. Meditation and introspection are frequent. There is a longing for personal fellowship with God. Original, first-hand, immediate awareness of His presence brings supreme satisfaction.

Therefore, provide an abundance of sensory experiences that are religiously meaningful. There is special appreciation of art, music, architecture and ceremonial. Religious experience should now have that fervency and glow that is so frequently seen in the young people's devotional meeting. Music is the religious language especially of the middle adolescent heart.

But guard against overstimulation. Many an adult who is unreasonable in his attitude toward the sacredness of the Lord's Day or foolishly alarmed at a reasonable theory of the inspiration of the Bible is simply the victim of emotional extravagance or mystical excesses during middle adolescence, the harmful results of which have never been corrected. Religious excesses during these years are apt to result in the young person's becoming either an incurable crank or a confirmed

scoffer. Guard also against that other danger, flippant irreverence and other emotional forms of irreligion.

It is during these years that the value of the Bible, the church with its sacraments and services, and private devotions are rediscovered. They come to have a vital, personal meaning. The middle adolescent is not merely forming religious habits or storing his mind with religious truth. He is literally feeding upon the Bread of Life. His communion in prayer is actually social intercourse with God. He has a religious experience that is his own.

V. The Law of Ardent, Organized Endeavor

This warm religious experience finds expression naturally in ardent forms of service. Spiritual visions and religious ecstasies need the hardening, solidifying effects which come from practical effort. Fervent devotion is passionately expressive. Impulses to serve are now re-enforced by emotion. All of one's personal resources are apt to be brought to bear upon the task in hand. Self is not spared. Hardships are not occasions of discouragement. Tasks are now undertaken by social groups as well as by individuals. These efforts, however, come to their fullest flower within social groups organized to render actual service.

In order to have the greatest value, these plans for rendering service should, for the most part, be worked out by the young people themselves. Adult leadership is not resented if it is tactful and makes large provision for independent action. In these groups that have a common religious loyalty and plans for giving expression to that loyalty, both boys and girls can meet together. At times, however, they will wish to act separately. These wishes should not be interfered with.

It is natural that the service impulses now take the direction of the improvement of the community in which one lives. Civic consciousness is a marked characteristic of middle adolescent social consciousness. The welfare of all the people in a given community, one's home town, makes a profound appeal to their altruism and to that outlook which now transcends a particular church or denomination and comes to appreciate all human life. Community civics, housing, industrial basis, transportation, health, sanitation, and other similar subjects, if properly presented, awaken an immediate response, challenging both study and endeavor.

VI. The Law of Friendship and Romance

The desire to hold membership in a group no longer comprises the entire demand for social

experience. Tender sentiments weave themselves around individuals. There is a ready appreciation of personal traits of character. It is the time of romance. There is yearning for ideal friendship. One's dependence upon others to complete the circle of one's own life or to supplement one's own personality is felt. "Love affairs," that for the time fill the entire horizon of thought and devotion, may suddenly spring up within a life that had seemed to be immune.

To provide a social environment made up of young people whose fidelity to religious ideals is unquestioned and whose personal influence therefore is spiritually wholesome is a vital part of a program of religious education suited to these years. A wide acquaintance among young people having rich personalities and moral integrity of character will tend to elevate and refine the youth's social ideals. It provides the only safe environment in which the parental instinct can ripen. There is no complete guarantee, however, that temporary personal attachments will not spring up on the basis of chance acquaintance.

These years have been called the period of storm and stress. For interests are personal. It is not merely the imagination and reason that are active. Personal attitudes are assured. Hostility to religion is usually hostility to a person or per-

sons who are falsely religious or personally repellent; abnormally extreme religion is usually ardent devotion to a person or persons who are religious fanatics.

A tragic situation develops when the social group to which a boy or girl naturally belongs is indifferent to religion or perhaps positively anti-religious and when the religious group in which membership seems to be inevitable is socially crude or unattractive. To fight these battles alone may lead to permanent discouragement or bitterness of soul. Somewhere within the entire range of these vigorous and at times contradictory thrusts of personality, help this youth to maintain an abiding core of friendship ideals and loyalties around which wholesome sentiments and visions can be built up.

VII. The Law of Culture and Restraint

Social and educational interests and engagements are apt to become so numerous and intense that they interfere with the culture of personal religion. In many communities, social engagements and the study or work program practically monopolize the entire time and strength that should be given to Bible study, prayer-meetings, church school and other means of religious development.

The building of Christian character now involves the maintenance of a proper balance of culture and restraint. First things should come first. There is no inherent antagonism between social and religious interests. But they have to be adjusted to each other. Some good things have to be given up in the interest of the highest good. The culture of religion should not be ignored except at those times when one is in a state of mental or physical fatigue. It takes time to cultivate the things of the spirit.

The lack of co-operation among the church, the home and the public school together with the abnormal emphasis placed, in some communities, upon matters of relatively inferior value, leave multitudes of middle adolescent boys and girls confused. They are caught up in a pandemonium of exciting interests and activities and do not have the power to select only those that are worthy, rejecting the others. It is hard to build a simple, moral structure in the midst of such highly varied and strongly competing influences.

VIII. The Law of Vocational Specialization

In the midst of a multitude of highly varied and competing interests, one steadying influence is felt. It is the tendency to focalize one's attention upon the choice of a life work. With reference to

it, interests come to have relative values. The marks of individuality and of temperament are now realized to such an extent as to greatly increase a youth's knowledge of himself and of what will be of lasting service to him. High schools are beginning to render a most valuable service in providing pre-vocational guidance and information. If a middle adolescent boy has decided what he wants to do in life, he will find the problems of culture and restraint greatly simplified. No longer will all things inherently interesting be of equal interest to him.

This final selection of a vocation should not take place before one has had some familiarity with a relatively large number of possible choices. The choice should be made while the personality is sufficiently plastic to make possible the most complete adaptation and abiding enthusiasm. But it should not be made before the truly integrated self has been realized and before a sufficiently wide familiarity with several vocations have made it possible for the final decision to be an intelligent one.

IX. The Law of Apprenticeship in Leadership

The one who is understood and appreciated by the individuals who, with himself, constitute the members of a social organization, is surrounded

with opportunities to realize whatever leadership talents he may possess. The resulting apprenticeship in leadership should not be too closely supervised and should never be interfered with by injudicious adults. Skill comes through practice under tactful guidance and in the midst of others of approximately the same age. As long as these young people feel that their organization is not their own, that their mistakes will come under the scrutiny of older folks, and that only experienced workers should hold office, so long will the supply of future leaders for the church fail to be discovered and trained. In each local church, there might well be one person whose specific duty would be to acquaint certain people with the fact that their continued membership in the young people's organization, whether it is Epworth League, Christian Endeavor, Baptist Young People's Union, or similar society, means positive harm to the young people, for it interferes with their having practice in leadership.

X. The Law of the Sustained Spiritual Life

Adequate provision should be made for keeping alive the spiritual life re-affirmed or inaugurated during these years. The chief sources of a sustained spirituality are now private prayer, common worship, Bible study, social service that is

supported by a religious motive, and unbroken fellowship with religiously-minded friends. These sources of a sustained faith in God, belief in His Holy Word, confidence in organized Christianity and fellowship in service must be kept open at any cost. Prayer is now both instinctive and indispensable. It meets a definite need. The impulse to prayer grows out of the social sensitiveness that appreciates confidences and fellowship. "Prayer is the supreme opportunity of friendship with God kept vital by regular, deliberate communion with Him." In common worship the powerful influence of social suggestion is felt. In both private and public worship, a purified self-consciousness and an exalted God-consciousness are realized.

Middle adolescent young people are naturally hungry for spiritual food. They are restive in the presence of mere formality or hollow ritual. Sincerity is now an instinctive demand. Hypocrisy is looked upon with horror. The teacher of religion dare not be merely perfunctory. An artificial motive, false pretense, or careless inconsistency will be easily detected. Inaccuracies in fact-information also should be zealously avoided. Sentiments that surround religious essentials are apt to spread to other less important things closely related to them. All of the institutions of religion

become richly meaningful. They should be administered only by those having clean hands and pure hearts, free from vanity and deceit, having a luxuriant faith and fervent devotion.

The moral and religious inspiration that comes through Bible study comes in part from the realization that it contains the record of the lives of real flesh-and-blood men and women. The interpretations of this sacred record are greatly influenced, consciously or unconsciously, by the known attitudes of others toward the Bible. With the help of a suitable spiritual sponsor, however, the deeper personal realization of what it means to be a disciple of Christ comes directly from a study of the Bible, balanced with a program of Christian service.

Questions for Individual and Group Study

1. What are the ten laws governing the religious education of middle adolescent boys and girls?
2. Why is it necessary to find the true center of one's personality during these years?
3. What is the danger of having conflicting loyalties?
4. Describe middle adolescent conversion.
5. How are the Bible, prayer and the church re-discovered during this period?

6. What forms of expression should religion take at this time?

7. How would you describe the social interests of this period?

8. What dangers arise from too many intense, personal interests?

9. How does vocational training help to meet these difficulties?

10. Why is practice in leadership now important?

11. How is the spiritual life sustained during middle adolescence?

CHAPTER XI

PRINCIPLES OF RELIGIOUS EDUCATION FOR LATER ADOLESCENTS

I. The Law of a Completed Adolescence

Because of poverty, death of parents, misfortune or calamity, the majority of adolescent young people take up the responsibilities of adulthood before it is time. This final period of development is either short-circuited altogether or is passed through too rapidly to make possible the complete realization of one's natural power. Many young men at nineteen have experiences that should be postponed until they are thirty. With only a limited portion of their inherited capacities realized, they face the heavy burdens of caring for their own or their father's family, making a living, or competing for advancement in their chosen trade or profession.

To assume such responsibilities prematurely usually results in premature senility. Many persons, for forty years, carry a burden of regret for mistakes made during later adolescence, mistakes which have resulted in unhappy marriage, lack of college education, failure to develop priceless

talents, or inadequate foundation for advancement in the field chosen as one's life work.

One of the common tragedies of life is to see adults striving against heavy odds to make up for the deficiencies of an incompleted adolescence. The best way to prepare for a normal maturity and old age is to enjoy to the full the possible unfolding of life that takes place naturally during the years eighteen to twenty-four. Help these young people to take time to mature slowly. Save them from the temptation to rush hurriedly into the responsibilities of adulthood. The value of a good education, of an avocation as well as of a vocation, of wide social experience and familiarity with more than one possible vocation should be pointed out. Broaden by retarding.

II. The Law of Differentiation

During these years, young people tend to become identified with different social, educational and industrial groups. Selection and concentration cause lives to diverge. To undertake to put together in the same class, college students and young men who had to go to work before they had finished high school, or girls who are just home from college with factory girls, is to attempt what is pedagogically impossible. The religious, recreation and social needs have now become more

distinct and highly specialized. There are such marked differences in capacities, interests, habits, desires, ambitions, impulses, satisfiers, that the work of the educator cannot be done on a wholesale basis. Precocity and backwardness, as well as other causes of individual differences must be taken into account.

Courses of lessons, methods of teaching and types of activities must now be carefully determined with reference to the particular needs of the various types and groups of young people for which they are intended. The recognition of these differences should not be made in such a way as to encourage snobbishness or other false social sentiments, but solely for the purpose of preserving symmetry, balance and wholeness of life, and otherwise to stimulate normal development. Recognize the special needs of the different types of later adolescent young people.

III. The Law of Worthy Motives in Life's Great Decisions

These young people should start out in life with a motive large and strong and pure enough to lead them with moral safety and victory through all the struggles of adulthood. To begin adult life with low ideals or unworthy motives is to endanger both moral character and vocational success. The

purpose one has in view in taking up one's life-work will determine largely whether or not that work will become a means of grace or a spiritual liability. If Emerson had had no other ambition than that of becoming an auctioneer, or if Lincoln had had no ideal for his life beyond that of becoming a country lawyer, or if Paul had remained a merely typical Pharisee, whole areas of personality would have remained unrealized. When sordid self-seeking takes the place of whole-hearted desire to be of the greatest possible service, the individual sooner or later becomes a moral burden upon society—a parasite rather than a contributor. One of the most vital methods of governing later adolescents and adults is to inspire them with the purest motives and most exalted ideals in choosing that form of service which will be their life work. Their choices should be worthy of their best selves.

In the natural order of unfolding, love between the sexes is spontaneous and sensitive. Romantic sentiments easily burst out into passionate affection. The danger is that, in the midst of this wealth of emotion, moral and prudential standards may be lost sight of. To turn one's back upon one's religious motives and moral ideals in this hour is fatal. Make sure that religious motives and

moral idealism are not compromised in the selection of a vocation or the establishment of a home.

IV. The Law of a Changed Environment

Later adolescence, for many, is a time when old ties are broken. Suddenly, one finds oneself located in a distant city or other new environment, among strangers. The old familiar faces and objects which were the moral supports of childhood are no longer present. It seems as though a part of one's self had been taken away, for home and youthful friends come to be spiritual accessories of personality. The old, comfortable self-consciousness has not been carried into the new surroundings. There is a new and strange sense of freedom and independence.

The possession of surplus money, after board bills and room rent have been paid, becomes an intoxicant. For the first time, there is no longer the felt obligation to give an account to anybody. This sense of freedom may easily lead to moral recklessness. The ethical standards of fellow-workmen, boarders, lodgers, students, are easily substituted for those formerly held. The ethics of one's trade may present a very serious practical problem.

This is a critical time in the moral development of the individual. Diligently guard such young

people from temptations arising out of a changed environment. Place them in wholesome, uplifting surroundings. They need the support of new friends of the old sort. Show special diligence in searching out, encouraging or otherwise helping those who have recently moved beyond the immediate reach of those moral supports with which, as children, they were familiar.

V. The Law of Institutional Loyalty

This is the period to which political parties, fraternal organizations, various clubs, societies and orders make their appeal for new recruits. The objects for which these organizations stand, their numerical strength and impressive ritual or appointments make a powerful appeal to the later adolescent mind. Ambition to be associated with people of influence, interest in the serious aspects of the social order, ambition to have a part in real economic, civic, social or professional affairs, and unfamiliarity with the actual cost in time and money of holding active membership in several such organizations often result in these young people becoming hopelessly involved. They are unable to make their best contributions to those institutions which count for the most in advancing the Kingdom of God.

One important question now to be decided is:

Which institutions should receive deepest loyalty? If all cannot be supported, which ones are most worthy? Some invitations will have to be declined. Give these young people a principle in the light of which their obligations of membership in organizations can be rightly determined. Help them to ally themselves with those institutions which are making the greatest contributions to the establishment of the Kingdom of God among men.

VI. The Law of Leadership

Adult supervision, which is so greatly needed in the direction of early adolescent group activities and hardly less needed, though its presence should be less in evidence, during middle adolescence, can now be practically withdrawn. By the time boys and girls have reached later adolescence, they should have learned through experience the weaknesses of autocratic and oligarchical methods of leadership. They should now be having actual leadership experience under a democratic form of group government.

This advanced training in leadership will involve practice in public speaking and debating, familiarity with the laws of deliberative assemblies, intelligent appreciation of civic and economic affairs, experience in carrying projects through with financial and prudential success, the laying

of plans requiring the activities of an organization for an entire season or year, intelligent co-operation between the sexes, the accurate keeping of records, permanency and practical usefulness of organized activities, good judgment in selecting and deputizing individuals to perform specific tasks, methods of effective supervision.

Such training requires that serious and practical enterprises be undertaken, and that adjustments be made within the young people's permanent organization in order that such undertakings may be successfully completed. Therefore, discover, further develop, and make serious use of any capacities for leadership that exist. Carefully guard against those false methods of leadership that are not based upon ability to perform truly great service.

It is also highly important that those who do not possess the capacities for leadership make that discovery during adolescence. The majority of adults will perform their highest service by carrying out, in a faithful and thoroughgoing way, the plans which others have originated, or in working at tasks which others have assigned to them.

VII. The Law of Heroic Service

The work of the ordinary wide-awake local church is determined largely by the character of

the community in which it is located. But in all churches the following types of lay service are needed. Organization and management of the church school, teaching in the various departments of the church school, directing the musical ministry of the church, recreational leadership, various kinds of social, civic, benevolent, missionary and community service, care of church property, directing inter-church activities, lay preaching and evangelistic work of various kinds.

The commission for heroic service was a part of our Lord's training of the twelve apostles. A similar commission is needed to complete the program of religious education for later adolescents. Much of the earlier training fails to be conserved because it is not made serious use of. A faith that fails to find expression in works is abortive, incomplete, and in danger of being lost. A great faith and devotion must have a correspondingly large opportunity of service.

The altruism of later adolescence is increasingly practical. The program of the local church should be worthy of the final invoices of spiritual energy which later adolescents receive. The standards of service should not be lowered during that period of life when spontaneous interest in athletic records, social advancement and economic success is at its height. The work of the local church should

be so organized as to make use of the large capacities for service which characterize later adolescence.

VIII. The Law of Specialized Training

To be an unskilled laborer in our Lord's vineyard or to bury any talents in a napkin and to fail to use them is to merit divine condemnation. Special aptitudes and desires must be discovered. The principle of economy as well as efficiency demands specialized forms of training as well as specialized opportunities for service. Respect individuality both in service and in preparation for service.

This law implies the recruiting of ministers, missionaries and professional social workers as well as of trained lay workers. Since the local church cannot provide all the specialized forms of training needed in the preparation of effective lay and professional workers, co-operation among the churches of a community or district, with this end in view, becomes not only a practical necessity but a moral obligation. The curriculum of a church school that does not provide for graded forms of expressional activity, as well as of instruction, is incomplete. This program of expressional activity comes to its full flower only when all the service resources of all the young people have been laid hold of.

IX. The Law of Rational Supremacy

In his search for facts, for truth that can be scientifically or philosophically verified, there is danger that the later adolescent may develop a cynical attitude toward sentimental and aesthetic values. This period is sometimes called the "age of doubt" or of disbelief, because of the extreme readiness with which truths that cannot be scientifically or philosophically verified are cast aside.

But this is not the chief characteristic of this period. The positive appreciation of any religious, political, scientific or social truth that presents itself with rational credentials is both natural and spontaneous. A real danger is encountered, however, when it is discovered that former teachers—taking unfair advantage of the credulity of children and early adolescent boys and girls—have caused them to believe that which is now discovered to be untrue. In casting aside a trifling error, some young people are apt to go too far and to get rid of that which is fundamental but as yet unappreciated.

New and radical views are now adopted with greater ease than is possible in later life. To see the difference between essentials and non-essentials is a real achievement. Help these young people to be judicious and fair in their reasoning. The extravagant hopes and passionate ideals of

earlier years may now appear to have carried them too far but in this time of disillusionment, see to it that their critical attitude does not lead to a reaction that is extreme and permanently harmful. Under guidance, help them to submit their religion to a frank, thoroughgoing, rational test. But emphasize positive values and constructive criticisms.

X. The Law of a Religious Creed

Some life philosophy or personal point of view is sure to be evolved and formulated during this period. The later adolescent is naturally a creed maker. His beliefs tend to become definite in form. He delights in argument and debate. Accuracy of statement is a vital part of his reasoning process. Creedal beliefs—such as the Apostles Creed—now become either necessary and rationally satisfying or the source of intellectual irritation. There must be a definite, simple core to his religious beliefs and around it the whole is gradually organized into a system.

Beliefs that are not thus crystallized and arranged in order are apt to become vague and ineffective. They are easily lost. The practical affairs of mature responsibility will soon crowd aside this creed-forming interest. Before that time comes, his mind should arrive at a statement of

beliefs which is true to the Christian revelation and which is fundamentally similar to that which others, who are sound in the faith, have adopted. When his own individual creed is in harmony with the common creed of the church, efficient co-operation is made easier.

In all progressive denominations, special emphasis is being placed upon social service and all other forms of expressional activities. There is a widespread and popular appreciation of goodwill and kind deeds. The educational pendulum has swung far in this direction. There is danger that this movement will have the practical result of ignoring the importance of having our young people well-grounded in the faith. A universal bond of commonly accepted beliefs is necessary to the unity and solidity of living Christianity. To think together is important. It takes something besides a general, benevolent attitude to make a Christian. There is a historic origin and development of Christianity. The church has a theology. Her doctrines are not matters to be set aside lightly. Later adolescents face the responsibility of being able to give a reason for their faith. They should not be blown about by every wind of doctrine.

QUESTIONS FOR INDIVIDUAL AND GROUP STUDY

1. What are the ten laws that summarize the program of religious education for later adolescent young people?

2. Why should adolescent development be completed?

3. What account should be taken of the different types of young people found in this period?

4. In what spirit should life's greatest decisions be made?

5. What practical problems arise out of a changed environment?

6. What kind of institutions deserve the supreme loyalty and active memberships of later adolescents?

7. What practical problems are now involved in achieving leadership?

8. What types of lay service are possible in the local church?

9. Point out the reasons for specialized training for service.

10. How does the supremacy of the rational faculties affect later adolescent religion?

11. Of what value is a religious creed?